

CHRIST'S TEMPTATIONS

REAL FACTS:

OR, A

DEFENCE

OF THE

EVANGELICAL HISTORY ;

SHEWING,

That our LORD'S TEMPTATIONS may be fairly and reasonably understood, as a Narrative of what was really transacted :

In ANSWER to

Mr. FARMER's Inquiry into the Nature and Design of Christ's Temptation in the Wilderness.

Being a LETTER wrote to Mr. ———.

Μεγαλειότερα μὲν ἢ πάσης ἀνθρώπου διδασκαλίας φαίνεται ταῖς ἡμετέραις  
διὰ τοῦτο λογικὸν τὸ ὅλον τὸν φανερὰ δι' ἡμᾶς Χρῆστον γεγονέναι, καὶ  
σῶμα, καὶ λόγον, καὶ ψυχὴν. JUSTINI MARTYRIS Apol. I.

L O N D O N :

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T O

Mr. -----.

S I R,

**A**S it is not my purpose to send you a formal answer to the pamphlet you put into my hand, wrote by Mr. Farmer, intituled, *An Inquiry into the nature and design of Christ's temptations in the wilderness*, I have only said so much upon its cardinal mistakes as that yourself may be able to discover its errors of less moment.

# ARTICLE I.

“ Page 3. *The devil tempted Christ in an undis-*  
“ *guised and visible form, &c. in this odious*  
“ *form, &c.*”

**T**HAT the devil appeared to our Lord in a visible form is allow'd, but that he appeared to him in an undisguised or odious form, we grant not.

We learn from *Lev. xvii. 7.* compared with *Isa. xiii. 21. xxxiv. 14, Deut. xxxii. 17*; that the devil was worshipped heretofore in the form of a satyr or goat, and therefore understand that Mr. Farmer by the expressions, *undisguised*

B

and

and odious form, must mean that of (שעיר *hirtus*, *hispidus*, *hircus*,) an hairy, shaggy man, or a goat.

Now the supposition that the devil appeared to our Lord in this shape, we allow to be absurd ; but since we suppose him to have appeared as a good man, or as a good angel, that is, not as a devil, Mr. *Farmer's* objections, founded upon a supposition which is not made, must be looked upon as unreasonable.

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## ARTICLE II.

“ Page 4.) *Satan appeared to him in person, so as to be known and distinguished under his proper character : according to this account, the son of God was imposed upon by the devil.*”

**I**F the mysteries of the divine Trinity and of its relations to the manhood of Jesus, were to be expounded scripturally and impartially, this objection would fail at once.

We believe not, I say, that Satan appeared to our Lord as Satan, or that our Lord knew him to be such : our answer therefore to this passage is, that so far forth as to be made unknowing of a person, accosting us by his disguise, is to be imposed upon by that person, our Lord was now imposed upon by Satan.

—————*Solliciti parum  
Utcunque stet commune vulgi  
Arbitrium et popularis error,*

We

We believe that, altho' the man Jesus knew all things and all persons immediately as it became expedient for him to know them, yet that the man Jesus, in his state of humility, usurped no supernatural knowledge from God ; nor sought to know any thing farther than the Holy Ghost (whose offspring as man he was) taught and disclosed to him, from time to time, and as occasional propriety required. That his single and upright heart might at first suspect no evil in the seeming man that conversed with him.

For neither men nor angels can discern  
Hypocrisy (the only evil that walks  
Invisible, except to God alone,  
By his permissive will, through heaven and  
earth.

And oft tho' wisdom wake, suspicion sleeps  
At reason's gate, while goodness thinks no ill  
Where no ill seems) which now for once  
beguil'd

Uriel, tho' regent to the sun, and held  
The sharpest sighted spirit of all in heaven.

*Paradise Lost, Book 3.*

Yea and should some suspicion have arisen in our Lord, concerning his then companion (whom he was probably perswading to believe in him as the Messiah) such suspicion he would certainly have passed by as a suggestion which concerned him not, till he should have received a more respectable intimation of it from the Holy Ghost.

His divine nature supplied him as man with no other indowments or faculties than are common to other men.

He was born like all other men with an imagination altogether unfurnished, and consequently without any remembrance or vestiges of his antecedent and angelick state of life ; and the whole of his natural knowledge resulted, like that of all other men's, from the ideas admitted by his senses into his imagination for the use of his intellectual faculties. And what he had of supernatural power or wisdom was derived to him casually, or as suited contingents, from the Holy Ghost (*Mark ii. 8.*) who was singly to be his guide ; and to whom he was ever obedient, attentive, and faithful.

We therefore read of him (*Luke ii. 52.*) that he grew in wisdom as in stature, like other men, (*Mat. xxiv. 36.*) that he was ignorant of the day of judgment ; that (*Luke xxii. 32.*) he obtained by prayer of the Father that *Peter's* faith should not fail ; that (*Mat. xxvi. 39, 42, 44.*) he knew not but that his Father might, upon his earnest prayer, remove his bitter cup from him ; and that he learnt the things of his holy Father by experience and reflection, as other good men learn of God, and grow in the knowledge of him, so *Heb. v. 8.*) *tho' a son yet learned he obedience by the things which he suffered ;* in short that he had no extraordinary knowledge or power, but what he derived, as incidental exigences made it expedient, from his Father, (*John viii. 28.*) *I do nothing of myself, but as the*  
father

*father has taught me I speak these things, John v. 19, 30. The Son can do nothing of himself but what he seeth the Father do.*

Our Lord's character as our atonement, is *Mat. viii. 17. He took our infirmities, and bare our diseases, Heb. v. 2. For he himself also is compassed about with infirmities.* Now *ασθενεια*, infirmity, denotes an impotence, or a defect of power, see *1 Cor. xv. 43. 2 Cor. xiii. 4. Rom. viii. 3.* whether in body, *Mat. iv. 2. John iv. 6.* or in mind, *1 Cor. viii. 7, 10. Mark xiv. 33. Mat. xxvi. 38.*

Excepting sin only, Christ was in all points as we are, being our similitude, see *Heb. iv. 15.* for *καὶ ὁμοιωτα*, juxta similitudinem (or, in similitudine) answers to *כְּדִמוּתוֹ* (or *בְּדִמוּתוֹ*) see *Gen. i. 26. v. 3. Dan. x. 16.* and imports the same as *παράπλησιως*, or *לְאֻסְרָא* that is, in ipsa similitudine; see *Heb. ii. 14, 17.* forasmuch then as the children partake of flesh and blood, *לְאֻסְרָא* he also in that similitude became a partaker of these, (see *v. 17.*) being in all respects made like his brethren.

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### ARTICLE III.

“ Page 5.) *Is solicited to turn stones into bread*  
 “ *to satisfy his hunger by this means, upon*  
 “ *the open application of an implacable enemy*  
 “ *and a fiend of hell.*”

IT no where appears, that Satan solicits Christ, “ *as a fiend from hell to make bread*  
 “ *out*

"*out of stones*" It appears only that he objected to him his hunger as a proof that he could not be the Son of God.

The man Jesus had a perpetual witness within him, assuring him of his divine original; see *John* viii. 14. x. 15. xiii. 3. To confound this his power of believing, were both the suggestions of Satan and his exterior assumed personage now calculated.

Our Lord talks with him as a venerable old traveller that occurred to him, and, perhaps, seemed ready to be persuaded to believe in him, provided only he would solve a few difficulties that interposed; as that if he were indeed the Son of God, he would be, as was his Father, omnipotent, and so be able to change *this stone into bread*, and satisfy at once the hunger of them both.

Our Lord however, having no direction from the Holy Ghost so to do, advises him that God, and not bread, is the support of life; that therefore their present hunger ought not to move him to exert any supernatural power without the suggestion of the Holy Ghost, first signifying his approbation hereof.

## ARTICLE IV.

“ Page 6. *The devil removed Christ corporeally*  
 “ *from the wilderness to the top of the temple,*  
 “ *&c. p. 13. and from thence to the top of an*  
 “ *exceeding high mountain — A power*  
 “ *truly miraculous, and by no means inferior,*  
 “ *&c.*”

**I**T appears not that these temptations were repeated, one on the back of the other ; neither that the devil here exerted any supernatural power on the person of Christ, transporting him any where at all ; neither that the same person seemed to attend Christ on the temple battlements, who had before attended him in the wilderness. For the following is an unexceptionable translation of the 5th verse.

About the same time (τοτε, see *Mat. ii. 7. iii. 13. xv. 12. xvii. 19. xix. 13. xxiv. 9, 14, &c.* where its import is such,) the devil conducts him (ολιγ, παραλαμβάνει, becomes his companion, see *Mat. i. 24. xvii. 1. xviii. 16. xx. 17*) into the holy city, and occasions him to stand (ιστησιν, ολιγολισ, that is, causes or contrives him to be) upon a pinnacle of the temple.

In like manner, in verse the 8th, παλιν signifies, again, moreover, at another place or time, and may be rendered as follows : *at another time the devil conducteth him into an exceeding high mountain.*

The

The temptations here mentioned were not till after the forty days temptations were over; see *Luke* iv. 2. and happened, we may suppose, at three different times. (a)

To the first of them our Lord's hunger, the effect of his fasting, gave the occasion. The second temptation, which seems to have been soon afterwards, was probably occasioned by our Lord's quotation in the first; for Satan, ruminating upon the manner of his first repulse, and seeing the angels come to relieve our Lord's necessity, bethought himself of *Pf.* xci. 11. as a proper scripture whereon to ground his next onset.

Addressing him therefore in the person of a scribe, and, in the course of conversation, prevailing upon him, under some crafty pretence or other, to ascend the temple battlements, without adverting to the great difficulty of descending them again by the same way; this subtle companion a second time assails his confidence, by proposing to him to cast himself  
without

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(a) I suppose that, during the forty days of our Lord's temptation in the wilderness, Satan was not seen of him at all; and that he had only the wild beasts (*Mark* i. 13.) for his companions; also that, these temptations being over, our Lord was afterwards assaulted by Satan visibly at three different, altho' not very distant, times, in the manner related by St. *Matthew*.

without hesitation from the battlements ; for that if he were the Son of God, he had nothing to fear ; the angels would be commissioned to save him harmless. But our Lord not approving this counsel, replies, it may be supposed, without suspecting his companion, ‘ The scripture passage you propose must not be so understood as to contradict another passage which you advert not to, namely, thou shalt not tempt Jehovah, thy God, which, in acting as you persuade, I should do, by forcing him upon a miracle to preserve us : we will therefore wait his good providence, till he open to us some ordinary way of getting down safely.’

The devil hereby repulsed seems to have left our Lord again for the present, to get down from the battlements as he could ; and after this our Lord, it seems, made some short stay in Jerusalem.



## ARTICLE V.

" Page 7—18.) With regard to the third  
" temptation, usually accounted the greatest of  
" all, &c."

**I**N order to judge fairly of this third assault of satan, we must beg leave to suppose three things.

## ART. V. SECT. I.

*Three things premised.*I<sup>st</sup>.

That Christ conversed frequently and as familiarly with angels as with men; that they came to him as ministring spirits, to serve him with provisions, *Mat. iv. 11.* to comfort him in his sorrows; to strengthen him in his faintings (*Luke xxii. 43.*) to relieve him in his distresses, *Mat. xxvi. 53.* to converse with him on his future passion, *Luke ix. 29—31.* yea and that his correspondence with them was sometimes in such multitudes together, as if all heaven were opened upon him, *John i. 51.* in which respect Jacob was his type, as we read *Gen. xxviii. (a)*

Altho'

## N O T E S.

(a) Our Lord's promise to *Nathaniel*, related *John i. 51.* is very remarkable ( $\alpha\pi' \alpha\phi\iota$  deinceps) *henceforth* (Syr. ܐܡܝܢ ܥܕ, from this hour) *thou shalt see heaven opened, and the angels of God ascending and descending to* (Syr. ܕܡܢ ܫܡܝܐ ܕܡܠܐܬܝܢ ܕܥܠܝܢ ܕܥܝܠܝܢ Gr.  $\epsilon\pi\iota$  cum accusativo : in which case it also signifies, *to* ; see *Mat. xviii. 12. Luke iii. 2. x. 6—9. xii. 11—58. xv. 4. xix. 5.*) *the son-man* ; that is, thou shalt see the an-

Altho', according to the usual limits of human nature, our eyes can see only that part of the creation which is of one degree of grossness with ourselves : yet it is well known, not only that this general restriction has been vacated in numberless instances, but moreover, that the eyes of Jesus had been so strengthened as even to behold the Father, as himself declares *John vi. 46. Not that any one hath seen the Father, save he who is from God, he hath seen the Father.*

Shall we then be ashamed to avow as our belief, that our Lord, so often as it pleased his Father and was expedient to his office, had interviews with his own angelic subjects?

We grant that our Lord knew no more than the divine wisdom judged fit for him to know ; and that he saw no more than what the providence of his Father permitted him to see : yet we are not to conclude him therefore to have been a stranger, like other men, to the realities of his upper worlds.

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We

## N O T E S.

gels ascending from the Son-man on earth to his Father in heaven, and descending from his Father in heaven to the Son-man on earth. This promise our Lord makes to *Nathaniel* with a kind of oath, *αμην αμην*, verily, verily ; so that there can be no doubt but it was verified (*απ' αλη*, that is,) during his ministry on earth ; and yet as we have no mention made of such like occurrence in any of the evangelists, we must number this promise among (*John xx. 30. πολλὰ σημεῖα ἃ οὐκ ἐστὶ γεγραμμένα*) the many signs that are not written.

II<sup>dly.</sup>

We have to suppose that, *altho'* our Lord might not know at what times or seasons the kingdoms of this world might become his kingdoms (seeing the father, *Acts* i. 7. hath appointed these for his own private liberty, or power of choice) *yet*, that our Lord expected a surrender of the kingdoms of this world into his hands, as the exprefs promise of his father; and of this I think no one will doubt, because,

1<sup>st</sup>. He was continually preaching of this kingdom as near at hand (*b.*)

2<sup>dly</sup>. Because this kingdom was a promise made his mother, at her conception of him. (*c*)

3<sup>dly</sup>. Because our Lord so often calls it his kingdom. (*d*)

4<sup>thly</sup>. Because this his kingdom is promised him to be an earthly kingdom. (*e*)

5<sup>thly</sup>.

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(*b*) So *Mark* ix. 1. *Verily I say unto you, that there are some of them that stand here, who shall not taste death till they have seen the kingdom of God come with power.*

(*c*) So *Luke* i. 33. *And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of David æonially, and of his kingdom there shall be no end.*

(*d*) So *Luke* 22. 30. *That ye may eat and drink at my table in my kingdom.* See also *Mat.* xiii. 41. xx. 21. *Luke* xxiii. 42. *John* xviii. 36.

(*e*) Accordingly *Daniel* teaches us that it shall be a kingdom seized out of the hands of the kings of

5thly. Because this his kingdom is to be situated, or locally seated in the land of Canaan, as Jehovah promises to Abraham. (f)

6thly. Because the land of Canaan, where this kingdom is to be situated, was to have been a wasted land, a wilderness, a defart. (g)

7thly.

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the earth, and that it shall prevail among them, and dissolve all other kingdoms under the whole heaven, and rule the whole earth; see *Dan. ii. 35—44. vii. 27.* as *St. John* likewise explains this passage, *Rev. xi. 15. And there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ. So Rev. v. 9. 10. The four living ones and the four and twenty elders sung, Thou art worthy, for thou wert slain, and hast redeemed us unto God by thy blood, and hast made us unto our God, kings, and priests, and we shall reign on earth.*

(f) *Gen. xvii. 8. xiii. 15. xxviii. 13. The land of Canaan, the land which thou seest, the land whereon thou liest, to thee will I give it and to thy seed aionianly; that is, the very land wherein he had been a stranger and pilgrim. See Heb. xi. 13.*

(g) *So Isa. li. 3. Jehovah will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, and her desert like the garden of Jehovah: joy and gladness shall be found therein, thanksgiving and the voice of melody. Ch. xlv. 26.*

*Ezek. xxxvi. 4—10. Thus saith Jehovah to the mountains, and to the hills, and to the rivers, and to the vallies, to the desolate wastes, and to the cities that are forsaken, which become a prey and derision—Shoot forth your branches, O mountains of Israel, and yield your fruit to my people of Israel: for I am for*

7thly. Because the metropolis of this our Lord's kingdom was to be mount Zion, in Jerusalem. (*b*)

8thly. Even an earthly Jerusalem, such as was possessed by the ancient Jews. (*i*)

9thly.

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*you, and will turn unto you, and ye shall be tilled and sown, and I will multiply men upon you; all the house of Israel, all of it, and the cities shall be inhabited, and the wastes shall be filled, &c.*

(*b*) *Pf. cxxxii. 13. Jehovah has chosen mount Zion, he has desired it for his habitation; this is my rest æonianly, here will I dwell, for I have desired it. Zech. ii. 10. Sing, O daughter of Zion, for lo! I come, and will dwell in the midst of thee, saith Jehovah. Isa. ii. 3. And many people shall say, Come ye, let us go up to the mountain of Jehovah; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth a law, and the word of Jehovah from Jerusalem.*

(*i*) *Jer. iii. 14, 17, 18. Turn, O backsliding children, saith Jehovah, for I am married unto you; and I will take you one of a city, and two of a family, and will bring you unto Zion. At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered into it, to the name of Jehovah, to Jerusalem; neither shall they walk any more after the imagination of their evil heart; and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.*

*Isa. xxxiii. 20—24. Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the people that dwell therein shall be forgiven. Ezek.*

9thly. Because this kingdom is likewise promised to our Lord to be a catholic, worldly monarchy. (k)

10thly. Because in this catholic, worldly monarchy, to be our Lord's kingdom, all the guiltless

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xl.iii. 7. Son of man, (behold, here shall be) *the place of my throne, the place of the soles of my feet, where I will dwell in the midst of the children of Israel aionianly.*

Zech. ii. 4, 11, 12. *Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein; for I, saith Jehovah, will be unto her a wall of fire round about, and will be the glory in the midst of her. Many nations shall be joined to Jehovah in that day, and shall be my people, and I will dwell in the midst of thee. Jehovah shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again.*

(k) Isa. xxvii. 6. *Israel shall blossom and bud, and fill the face of the world with fruit.*

Pf. xxii. 27. *All the ends of the world shall remember and turn again unto Jehovah, and all the kindreds of the nations shall worship before thee; for the kingdom is Jehovah's, and he is Governor among the nations. Dan. vii. 14. There was given him dominion, and glory, and a kingdom, that all nations and languages should serve him, &c.*

Isa. xlix. 6. *It is a little thing that thou shouldst be my servant, to raise up the tribes of Jacob, and restore the desolations of Israel. I will also give thee for a light to the Gentiles, that thou mayst be my salvation [or restorer] to the end of the earth.*

guiltless creatures should be regenerate. (1) But the reason of their regeneration is clearly in order that they might be thereby qualified and capacitated for (that is, endowed with a susceptibility of) his immediate government.

Christ,

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(1) *Rom. viii. 19.* — *For the earnest expectation of the creature waiteth for the manifestation of the sons of God;*

20. *For the creature was subordinated to vanity, not of his own will, but of the will of him who subordinated it,*

21. *Upon a hope that even the creature itself should be freed from the bondage of corruption, to the liberty of the glory of the sons of God.*

22. *For we knew that all creatures groan together and travail together until now.*

From which passage we learn,

1st. That the whole creation (*ἡ κτίσις*, that is, *πασα ἡ κτίσις*, see verse 22.) is subordinated to vanity (*Gr. τη ματαιότητι*, to frustraneous efforts) and corruption; that is, that all creatures are so degraded from that state of excellency wherein they were at first made by God, (whose works came out of his hands all pure and perfect) as to be in a state of corruption, folly, and bondage.

2dly. That this subjection of the guiltless creatures to vanity and corruption was not the object of their choice, but against their will; and (being the consequence of their fall by *Adam*, whose representatives and for whose ascendancy they were at first made, it) was laid upon them (*ἐπ' ἐλπίδι*) upon a hope which shall be amply gratified, and their fall as amply compensated, in their deliverance and full

Christ, being now man, intends to be himself the center and ultimate end of all his creatures ; and that by virtue of the regeneration,

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which

## NOTES.

enlargement. See *Rom.* xi. 29, 32. *Zach.* ix. 12. *Isa.* xlix. 9. xlii. 6, 7.

3dly. That this deliverance of these guiltless creatures shall happen, as to time, when the glory of the sons of God shall be manifested.

Now the sons of God are described in this chapter, whence we have taken our text, as they who are *in Christ*, a spiritually minded people, *who walk not after the flesh, but after the spirit*; the spirit having freed them from the law of sin and death, whose tyranny unbelievers obey, *that the righteousness of the law might be fulfilled of them*, by the powerful efficacy of Christ's spirit in them: therefore *being led, not by the spirit of bondage to fear, but by the spirit of God, which is the spirit of adoption, crying in them, abba, father*; they are the children, and so the heirs of God, even joint-heirs with Christ; and they shall be glorified together with him, altho' their condition in this life seems to bespeak no probability of this their promised glory, see 1 John iii. 2. Rom. viii. 18.

And in these who are emphatically the elect of God, the immutable glory, majesty, and attributes of God shall be manifested; when their Jehovah God shall gratify them with the visions of himself; see *1 John* iii. 2. *1 Cor.* xiii. 12. *2 Cor.* iii. 18. and then shall the guiltless creatures likewise be restored.

4thly. That the earnest expectation with which the creatures (being justly uneasy under their condition) groan, as a woman in travail groans to be delivered, is universal; that is, that it affects all

which results from the spirit of his resurrection, the one power of true liberty and incorruption.

Consequently then, this his regenerating resurrection virtue must operate on the whole world, with all that live upon it.

And since the man Jesus, whose spiritual sensations were delicate, incomparably beyond ours, must have longed for the beginning efficacy of his regenerating virtue, not less earnestly, nor with less travail, than do his creatures, see *Luke* xii, 49, 50. a proposal to surrender this world immediately into his hands, might surely have been so contrived by the subtlety of Satan, as to have nothing in it evidently repugnant to our Lord's human sentiments,  
either

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creatures, whether corporeal, or, if such there be, incorporeal.

5thly. That this the earnest expectation of the creatures for deliverance continues (*αχρι τω νυν*) to this very time. That it continues at this very time, appears, 1st. because the creatures do now groan and grieve : 2dly. because they are now slaves to vanity, or exert themselves in fruitless efforts : 3dly. because they suffer corruption or mortality, and therefore, 4thly. the free gift of God (being at least as comprehensive as the curse, see *Rom.* v. 15—19.) shall be found in them all, in their second *Adam*, transcending all whatever they lost in the first.

either of himself, or of his mediatorial office.

### III<sup>dly.</sup>

We have to suppose, that a bowing down of the body to the ground before personages of a venerable appearance (however censurable such an expression of homage might be in itself) was not looked upon as any crime among the Jews, being in practice with the best of men, namely, Abraham, Jacob, David, Nathan, &c. and suffered, with approbation, by the best: so Elijah accepts this obeisance from Obadiah, Daniel from Nebuchadnezzar, and David from the congregation, while in the actual worship of Jehovah. 1 Chron. xxix. 20.

#### ART. V. SECT. II.

##### *Inferences from the three things premised.*

These three things being observed, the pretended absurdity of the third temptation vanishes.

For we are to consider that subtle enemy, Satan, as concerning himself with a man, who he saw had no greater degree of wisdom than his humanity gave him. A man however endowed with so many extraordinary virtues, and possessed with a notion of his being the destined king of the world, so confidently, as to afford strong suspicions that he might be that very person whom the prophecies had their eyes up-

on; especially as there was observed in him, together with an unreprouable piety and holiness, a wonderful, prevailing love of the whole world.

Now to effect his purposes in such a man, we suppose nothing more strange than that Satan, who knew how to transform himself into an angel of light, (2 *Cor.* xi. 13, 14, 15.) appeared to him in the most venerable and dignified characters he was able to assume; that he addressed him as some high and heavenly dominion, courting his conversation, and entertaining him with an account of the power and majesty intended him, and of the future glorious condition of the kingdoms of this earth, when hereafter they should be put under the conduct of his renovating spirit, when they should become the kingdoms of Jehovah Jesus.

During this conversation we may suppose that Satan artfully contrived to lead him up the high mountain, in whose neighbourhood he was; that there he found some plea to shew him, in manner as we shall by and by observe, these several kingdoms successively, in circumstances which he thought most likely to yield him pleasure and win his approbation: and perceiving that he had prevailed thus far undiscovered, he watched for an opportunity to introduce appositely his grand proposal; which was, that if the Lord pleased, he might possess himself of these kingdoms forthwith, and become their immediate sovereign; for, says Satan,

Satan, ' They are so relinquished to me that  
 ' I can dispose of them to whom I will, (a) and  
 ' this I am ready to do directly to yourself, if  
 ' only

## N O T E S.

(a) The superintendency of angels over the works of the creation, and their different departments of power thro' the realms of the universe, is too well known to be controverted. The memorable account hereof, which we read in *Dan. x.* may however be conveniently recited on the present occasion, *Then said he (the angel) unto me, fear not, Daniel; for from the first day that thou didst set thy heart to understand and to chasten thyself before thy God; thy words (that is, prayer with thy God) were heard, and I am come for thy words; (indeed I had come so soon as thy prayer was offered, viz. at the beginning of thy three weeks humiliation) but the prince of the kingdom of Persia withstood me (that is, the angel presiding, by commission of God over the affairs of Persia, prevented my coming to thee, by urging several considerations why thy prayers should not be then answered, or I sent to thee) twenty-one days: but lo, Michael, one of the chief of the princes came to help me (after the twenty-one days, arguing for my coming to thee, and this arguing of the matter is the reason that I came not sooner out of the courts of heaven) for I remained there with the kings (or celestial satrapas) of Persia. Now (the matter being determined in the court of heaven in thy favour) I am come, &c.—(v. 20.) and now will I return to withstand the prince of Persia (in his plea against the finishing of the temple) for (I am the more likely to succeed against the said prince of Persia, because) when I was coming forth (of the court of heaven to*

- ‘ only you will accept them of me as a fief,
  - ‘ beneficium, or satrapy, and accordingly ex-
  - ‘ press your acknowledgement thereof in such
  - ‘ a manner
- 

## N O T E S.

thee) *lo, the prince of Greece* (that is, the celestial satrapa, or principal angel, to whose providence is committed the welfare of *Greece*) *came* (into court, to oppose the pleas of the prince of *Persia*, so far forth as they are inconsistent with the welfare of *Greece*, concerning which) *moreover I will shew thee that which is noted in* (the records of the heavenly court, fitly called) *the scripture of truth, &c.*

Now if it be true that angels preside, by commission from God, as kings over people and countries, (for which reason they are also entitled in scripture by the different names of thrones, dominions, authorities, principalities, powers, &c.) where is the absurdity in supposing that Christ conversed with Satan as the (principality, or) prince of this world, who had the disposal of its empire? Satan knew that our Lord must have learnt from the above-mentioned passages, and other parts of scripture, that angels had their precedence over (see *Inquiry*, page 7.) “ *The kingdoms of men,*” conferred upon “ *them by the most high, who giveth of his kingdoms* “ *and worlds to whomsoever he will.*” He knew also that the *Lord’s delight is with the children of men* : he therefore hoped that the offer which he had to make to him, would be his very wish ; and that he might thereby deceive him, who was without guile himself (and probably at the beginning of his ministry not well acquainted with the guile of others) into a

‘ a manner as shall be my vindication before  
 ‘ our supreme court of heaven, and justify my  
 ‘ surrender of them in the book of it’s records,  
 ‘ as a thing done at your instance and importu-  
 ‘ nity. (b)

‘ The

### N O T E S.

kind of homage which, in his subtlety, he conceived how to make an ill use of.

The father of lies, we suppose, believed that his person and character were concealed in the beauty, magnificence, and splendor of his appearance, which, as the prince of this world (*John* xii. 31.) not as yet spoiled of his honours (*Mat.* xii. 29. *Luke* x. 18. xi. 20, 21, 22. *John* xii. 31. *Heb.* ii. 14.) we doubt not but he was then adorned with; and we have a right to make any reasonable supposition which may clear up difficulties; and this certainly does so; for had Satan been then known to our Lord, his offer would indeed have been, what Mr. Farmer calls it (p. 7 and 8.) “ *an insult rather than* “ *a temptation; subversive of its main intention; with-* “ *out the least art or address, and supposing him (the* “ *most crafty of all the creation) as perfectly void of* “ *policy as he is of goodness.*”

(b) Our Lord must have known that no good angel would endure the thought of having any thing recorded concerning him in the courts of heaven unbecoming his love of holiness and truth; and Satan, doubtless, in the management of this temptation, had regard to this our Lord’s knowledge, and to his favourable acceptance of him.

‘ The manner I mean is no other than usual  
 ‘ on these occasions among the most holy men ;  
 ‘ namely, as Abraham bowed himself before  
 ‘ Ephron the Hittite ; as Jacob before his bro-  
 ‘ ther Esau ; as Moses to Jethro, his father-in-  
 ‘ law ; as David to Saul and Jonathan ; as Na-  
 ‘ than to David ; as Obadiah to Elijah ; as  
 ‘ Nebuchadnezzar to Daniel.’—Whereupon the  
 Lord perceived the cheat, and immediately the  
 Holy Ghost signified to him that his companion  
 was even Satan himself, (2 Cor. xi. 14.) *trans-*  
*formed into an angel of light* ; and seeking to  
 deceive him by fair appearances and lying ma-  
 chinations.

Satan therefore being detected and rebuked,  
 left our Lord again to shift for himself ; and  
 of our Lord it is observable, that an extraor-  
 dinary wariness of his enemies devices attend-  
 ed him ever afterwards. See *John* vi. 15.  
*Mat.* xxii. 16—22. *Luke* iv. 41. *Mat.* xvi.  
 1—4. *John* vi. 30, 31. *John* viii. 4—9.  
*Mat.* xvi. 21—24. *Mat.* x. 16.

If it be objected that these accounts are not  
 mentioned by any of the evangelists : I answer,  
 that the sacred writers are no where careful to  
 enumerate all the particulars of any of their nar-  
 ratives : it being their purpose not to gratify  
 men’s curiosity, much less to give them a re-  
 gular historical detail and series of transactions ;  
 but only to publish certain choice facts, by  
 means of which the spirit of God might teach  
 his people what is expedient for them to know  
 concerning Jehovah, their original and natural  
 Lord, and might also comfort them with ex-  
 pectations

pectations of the glorious things treasured up and involved for them in the boundless tracts of the æonian periods : therefore even in the present instance *Luke* mentions nothing at all of the angels coming and ministring to Christ ; which yet they probably did at three distinct times, that is, after every one of the temptations here recorded of our Lord.

If it be farther objected to the above account of this temptation, from *1 Cor. ii. 11. The things of God knoweth no one, (nemo) but the spirit of God* ; and that (as the evil spirits are void of the spirit of God, and every where described as in darkness and ignorance) we cannot readily suppose in Satan such a knowledge of the Lord's future kingdom, as that he should be able to represent it to him in so apt and proper lights as to deceive him.

To this I answer, that it is certain the devils are conversant in, and knowing of the scriptures ; and yet, notwithstanding their being in darkness, and utterly destitute of gracious light, we find them able however to make great discoveries out of the letter of it. Say the evil spirits to our Lord, *Mat. ii. 29. Jesus, thou son of God, art thou come to torment us before the time ?*

They must therefore have learnt that there was a torment appointed for them, and that the time of it was not yet come ; and since the gospel, when they delivered these words, was not as yet published, they must have learnt this without any help from its light, that is,

E merely

merely out of the passages of the old testament.

Perhaps you will reply that they must then have been more able textuaries than some of our modern divines, who cannot, even to this day, find any thing of a future life revealed in the writings of the old testament.

To this I answer, It may be so; yet that whether they read the scriptures with greater sagacity than such modern divines, or whether their faith in, and deference to the scripture authority, might have been greater, or whether their blindness to the things of God might have been less than that of such modern divines, I determine not; but thus I argue:

If their knowledge of the scriptures may exceed many of our Christian teachers knowledge of it, why may not their knowledge of it have exceeded also that of many Jewish doctors? But all the Jewish doctors knew that the Messiah would have a temporal and most glorious kingdom upon our earth: wherefore to suppose that Satan also knew this, is no unreasonable presumption.

## ARTICLE VI.

“ Page 15, 16, 17, 18. *All these objects the  
 “ devil shewed to Christ at one view, and in a  
 “ single instant of time; εν στιγμη χρονου, a point  
 “ of time wherein we can conceive no succes-  
 “ sion, or which takes up the time of only one  
 “ idea in the mind.”*

**M**R. Farmer cannot prove that εν στιγμη χρονου denotes “ *in a single instant of time, or so  
 “ minute a part of duration as takes up the time of  
 “ only one idea in the mind.”*

Tho’ this expression be no where used in the Greek bible but in this place only, yet by the Syriac testament (which learned men have valued equally as the Greek) (a) we find that this

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criticism

## NOTES.

(a) The Syriac bible has been esteemed by many able judges of equal credit and authenticity with the Greek; and altho’ the objections urged against it (from certain words found in its new testament, spelt differently from the Greek) have silenced its advocates of late years; this cloud, I trust, will in time blow over, and its value become again conspicuous: for as these objections, I doubt not, may all be answered satisfactorily, the pretended Jerusalem dialect of the Syriac tongue will appear to be a mistake; and its so called Antiochene dialect, wherein our Syriac version is written, will prove to be the very language which our Lord and his apostles used: and

criticism is without foundation: in the Syriac we read ܐܕܢܐ ܕܝܢܐ in a short time. This expression we also read *Acts* v. 34. Gamaliel ordered the apostles to go out (ܐܕܢܐ ܕܝܢܐ) a short time. Now should we render, *ôdna zoura*, *so minute a part of duration as would take up the time of only one idea in the mind*; how can we understand this expression as applied to the time of the apostle's retiring from the council, while Gamaliel should declare his advice concerning

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N O T E S.

these points being evinced, our Syriac bible will manifest the strongest probabilities of its having been extant in the apostle's time, and by them dispersed thro' Palestina, Phœnicia, Assyria, Idumea, Mesopotomia, Chaldæa, Parthia, Media, Bythinia, Bactria, India, Cyprus, and, in short, over all Asia; whose boundless tracts incomparably exceeded the Grecian nations, as in bulk, so in popularity, and the numbers of Christian converts.

Indeed, in the apostle's days, the inhabitants of these countries were by far the greater part of mankind; and as one of the greatest cities then in being was Antioch, the capital of Syria, and whose trade spread itself throughout the world (as *Ammianus Marcellinus* tells us, "*Hanc, inquit, nobilitat Antiochia, mundo cognita civitas, cui non certaverat alia adveñitiis ita fluere copiis, et internis.*") Its language, which was Syriac, became generally known all over the Eastern world.

The writers of the church of Rome tell you, that Antioch is the place where St. Peter had his first see; that he continued there seven years; that he

concerning them, since herein, within the compass of that time, we find contained a great many ideas, and a great many words ? besides the time required for removing the prisoners out of and into the assembly. In short, tho' we may suppose

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N O T E S.

was succeeded in his episcopacy by Evodius, Ignatius, &c. an opinion which agrees so well with several passages in Eusebius, that some have argued from hence, that as the Syriac bible could not have been unknown to, or neglected by St. *Peter*, during his residence in Antioch, he must have revised it, and given accurate copies of it to the church : but as I cannot think that *Peter* would venture to alter a received translation of the old testament, (whatever he might have done to the new) I would gladly find some other way to account for its being universally received throughout all the east for many ages, as among the most genuine copies of the scriptures ; for that its reputation never abated, or was eclipsed by the Greek, seems clear from our finding it mentioned honourably by the Greek writers of every age, who knew only its reputation, being unskilled in the language ; viz. by *Justin Martyr* in the second age, *Ambrose* in the third, *Chrysostom* in the fourth, *Theodoret* in the fifth, *Procopius* in the sixth, with many others ; till, being overwhelmed and oppressed by the Mahometans, the Christians of those countries decayed gradually, subjecting themselves, from time to time, for protection, to the Greek church ; and the remnant, about 200 years since, (during the pontificate of Gregory XIII.) to the see of Rome ; whose Greek

suppose that the typical objects which Satan excited before our Lord's eyes, were ready in an instant, yet how long each class of them might continue in our Lord's view is not written.



## ARTICLE VII.

" Page 15. *Imperial robes, crowns, thrones,*  
*" palaces, courts, guards, armies, exhibited*  
*" in a manner proper to strike the imagina-*  
*" tion, and fire the passions, &c."*

**I**S this likely? The instances of glory here mentioned are as ill calculated to strike the imagination, or fire the passions of our Lord, as a sight of woollen rags, old rusty hats, tripod stools, Indian huts, or a den of thieves, cut-throats, or deformed spirits.

Milton has ingeniously introduced Michael foretelling the blindness of the human mind, in the following lines.

For

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NOTES.

testament however many of them (as the Maronites, Nestorians, Jacobites, &c.) to this day reject, preferring their Syriac as of the greatest authority and antiquity. See Walton's Prolegomenon XIII. Baronius, Spanheim's Epitome, Possévin's Apparatus sacer, Widmanstadii Dedicatio ad Ferdinandum Rom. Imperatorem, &c.

For in those days MIGHT only shall be admired;  
And valour and heroic virtue called:  
To overcome in battle, and subdue  
Nations, and bring home spoils, with infinite  
Manlaughter, shall be held the highest pitch  
Of human glory; and for glory done  
Of triumph, to be styled great conquerors,  
Patrons of mankind, Gods, and sons of Gods;  
Destroyers rightlier called, and plagues of men.

Thus fame shall be atchieved; renown on  
Earth;  
And what moſts merits fame in ſilence hid.

PARADISE LOST, Book XI.

The pomp and ſhow mankind is elated with  
in the preſent age, or æon, is their ſhame, and  
not their glory; and thoſe mock-beauties which  
attend the rich and powerful, are ſo far from a-  
dorning them, that they prove only ſo many ſhame-  
ful evidences of their having loſt that ſhekinah  
which ſhould have been their ſplendor, and will  
again attend the members of the millenium.

To judge of this ſituation of our Lord, as a  
contrivance worthy the ſubtlety of its author,  
ſome greater light may be needful, into the po-  
licy, purpoſes, plans, projects, and even ne-  
ceſſities of Satan, than probably we ſhall ever  
have on our ſide the grave. Nevertheless we  
may be well aſſured that, in all his enterprizes,  
he has ſome hopeful point in view to avail him-  
ſelf of; and that it has not eſcaped the wiſdom  
of this artful potentate, what Salluſt has ob-  
ſerved,

served, viz. *Frustra autem niti, neque aliud; se fatigando, nisi pœnam quærere, extremæ dementiæ est.*

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## ARTICLE VIII.

“ Page 16. *Magnificent prospects, &c.*——

“ *The allowing a miraculous power to the*  
 “ *devil destroys the credit and use of miracles,*  
 “ *&c.*”

THAT the devil is able to work lying wonders, or deceptive miracles, is beyond doubt ; see *Exod.* vii. 8. to the end ; viii. 1.—19. 2 *Thef.* ii. 9. *Rev.* xiii. 13, 14. but that his power to represent the kingdoms of the earth to our Lord's view in their promised glory, was extraordinary, or a power not common to him with all other angelic natures, we cannot grant.

The sensation which we call vision, is in the soul, and not in the body. When this sensation is effected by rays of light emitted thro' the eye upon the optic nerve, it is called ocular vision : but a soul may be affected with this sensation without the rays of the sun as means thereto ; otherwise, where the sun is not, angelic natures could not be visible to each other, which is absurd to think.

We rather believe that angels can, at will, both appear and cause to appear : they can appear by a light emitted from their own persons ;  
 they

they can cause to appear by casting their own light upon other objects ;

—————For no falshood can endure  
Touch of cœlestial temper, but returns  
Of force to its own likeness—————

PARADISE LOST.

Moreover, besides these two powers, they can also represent absent things ; perhaps, by compacting and modifying their own light and emanations into what images they please : and in all these cases the sensations excited are, in as strict propriety, to be called visions as any which we enjoy by means of the sun's light.

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## ARTICLE IX.

“ Page 17. *It is a still greater objection, that*  
“ *it ascribes to the devil the performance of*  
“ *things not only preternatural, but absurd*  
“ *and impossible ; such we must reckon his shew-*  
“ *ing Christ all the kingdoms, &c.*

**T**HE Revelation or discovery of things by vision is of two sorts : First, by a sight of the very objects themselves, which always bespeaks those objects present : Secondly, by a sight of the types or representative figures of real objects, which, in scripture language,  
F usually

usually bespeaks the absence, or futurity, of the things represented.

By the first of these ways of seeing, St. *Stephen* beheld (*Acts* vii.) the heavens opened, and the man Jesus standing at the right hand of Jehovah Adni, as *Isaiah* (*ch.* vi.) *Daniel* (*ch.* x.) and others had likewise seen him, before his relation to the flesh, in the splendor of divine majesty.

In these and many other instances the angel Jehovah, or visible God, was as really seen in heaven, as men, or angels, are seen one of another, by means of their personal presence.

Secondly, by the second sort of visions, namely, the typical or figurative manifestation, we understand the representing of objects not present, whether future, or otherwise, by their types.

Of this second sort is the vision of *Ezekiel*, related in *ch.* viii. 7—18. and a great part of the visions of the *Apocalypse*, and of *Daniel*; such are (see *Rev.* ix.) the stars falling from heaven, at the sound of the fifth angel; the opening of the bottomless pit, and locusts thence issuing: as also (*ch.* xiii.) the beast rising out of the sea, having seven heads and ten horns; and the dragon giving such power to the beast, as that all the world (excepting those whose names were written in the book of life) worshipped him. Of this sort also was the appearance of Ananias to St. Paul, during his blindness, as related *Acts* ix. 12, &c. And the Lord said unto Ananias, arise, and go into the street which is called

*called Streight, and enquire in the house of Judas for one Saul of Tarsus ; for, behold, he prayeth, and hath seen, in a vision, a man named Ananias (that is, thy type, or figurative representation, for thou wast represented to Saul in type as) coming in and laying hand on him, that he might receive his sight.*

The images of realities here seen are all types representing their objects not present, yet giving a just picture of them, whether absent, that is, things that were, or future, that is, things that were to be.

Now of this latter sort seems to have been our Lord's vision on the mountain ; from that eminence, affording a spacious plain at the bottom, were represented to our Lord's eyes such a scenery of worldly contingencies as Satan imagined might best suit *so* to amuse our Lord's innate love of God and man, *as* that he might find some opportunity to avail himself of certain desires and fears, which he intended them to excite in him.

And possibly the glories of the millenary kingdoms of this world might have been designed in these exhibitions, something like what we find in *Isa. lx. Jehovah shall rise upon thee, (Zion) his glory shall be upon thee ; the Gentiles shall walk in thy light, and kings in the brightness of thy rising.—— Thy heart shall be enlarged when the abundance of the sea shall be turned towards thee ; and the force of the Gentiles shall come unto thee. The ships of Tarshish shall bring thy sons from far their silver and their gold with them : strangers shall build thy walls, and kings*

shall minister unto thee. Moreover, thy gates shall be open continually ; they shall not be shut day nor night ; that to thee may be brought the force of the Gentiles, and their kings to attend them ; for the nation and kingdom that will not serve thee shall perish ; yea, nations shall be utterly wasted——The sons also of them that afflicted thee, shall come bending unto thee ; all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee the city of Jehovah ; the Zion, the holy one of Israel ; for (Is. xi. 9.) the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

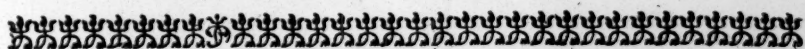


## ARTICLE X.

“ See Page 21, 22, 23, 24.

**T**HE author's distinguishing between *facts* and *fiction*, *visions* and *real scenes*, *facts* and *visions*, &c. as things opposite, is unwarrantable ; since the reality of the scene is the same, whether that scene be seen by, or without the optic nerve. What the soul sees without the bodily eye, it sees as really as what it sees by the bodily eye ; so that what Christ saw upon the mountain, whether by the eye of his body, or the eye of his soul, were as much the objects of his visionary faculties as any of the things daily seen by him, as we say  
ocularly

ocularly. Those things also were represented to him, not in a trance, or state of absence from the body: neither in a dream, or while asleep; but in a vision, or while awake, and in the free exercise of all, both his mental and bodily powers.



## ARTICLE XI.

“ Page 28. *All authors assert that in a vision  
“ the senses are bound up, and the exercise of  
“ the bodily organs is suspended, &c.*”

**I**F all authors assert that in all visions the senses are bound up, and the exercise of the bodily organs is suspended, we will not believe all authors; for we cannot believe that this was the case with *Stephen*, or *Paul*, or the *Virgin Mary*, or the shepherds, or *Zacharias*, or *Ananias*, or *Mary Magdalene*, &c.

Also our Lord tells his apostles, *Luke x. 18. I saw Satan like lightning fall from heaven, &c.* But can we think otherwise than that the apostles understood these his words as saying, that with his bodily eyes he beheld the monarch of the evil angels falling from the throne of his power in the heavens? This seems to have happened before our Lord's death, and in order to the preparing of a new Christian paradise in the regions from whence Satan fell; and why may not we understand these words as the apostles did?

did? and where are we particularly taught that our Lord was incapable of seeing angels? or that his senses were bound up during this vision? or that such his vision was "*not a real scene, was no matter of fact, but a vision, performed only upon the stage of fancy.*" (a)

This

## N O T E S.

(a) The usual preposterous interpretation of the word, vision, arises from the abuse of the Greek word *εξασις*, which the English have assumed into their language, as a substitute for their term, TRANCE: a trance, say they, that is, an extasy, and an extasy, that is, a vision. But this is all error.

The Hebrew word *תמה* *thme*, which the Greeks translate by the word *εξασις*, imports nothing more than a beholding, or fixing one's eyes upon a thing with wonder and surprize.

It supposes only the appearance of some object which, for its being rare and unexpected, excites our admiration.

Thus we read of Joseph's brethren in *Gen. xliii. 32. that they (יתמהו) marvelled one at another*, viz. that they should be so kindly treated, and so orderly placed at table by him, who had so lately used them roughly. Again says the psalmist, (*Pf. xlviii. 6.*) *The kings (viz. assembled with their armies against Jerusalem) passed by together (viz. thro' Judea, without hurting its inhabitants) they saw it (תמהו) they marvelled, they were troubled, they hastened away.*

This talk, for shrewdness, is not unlike that of one of our English writers on 1 Cor. xv. 52. who insists upon it that the trumpet, which at

# NOTES.

And thus the same word (ܐܠܠ) *thme* (from whence also the Greek word θαυμάζω *miror*, is derived) is again used in the Syriac language: so Mark i. 22. xi. 18. *The people (ܥܡܐܠܐ) were astonished at his doctrine (ܡܕܢܐ. xii. 17.) The Herodians (ܥܡܠܐ) marvelled at our Lord's reply; (ch. xv. 44.) Pilate (ܐܠܠ) marvelled that he was already dead.*

And the Greek word ἐκστασις has nearly the same force as the Hebrew word (ܐܠܠ) *thme*; so (Acts iii. 10.) *All the people seeing the lame man walk and praising God, were filled with wonder (ܐܠܠܐܝܬܐ) and astonishment, (Luke iv. 36.) and wonder seized them every one (ܐܠܠܐܝܬܐ ܥܠܐܝܬܐ) that saw our Lord cast out the devil, confessing him to be the holy one of God. (ch. v. 9.) and wonder seized him, (Peter) and all that were with him (ܥܡܠܐܝܬܐ ܥܠܐܝܬܐ) because of the draught of fishes which he had made. So (v. 26.) And wonder seized them all (Gr. καὶ ἐκστασις ἔλαβεν ἀπαντας) Syr. ܐܠܠܐܝܬܐ ܥܠܐܝܬܐ) when they beheld the paralytic man cured and carrying off his bed.*

So that to expound the words ܡܕܢܐ or ἐκστασις, as importing a suspension of the due exercise of our mental faculties, is as arbitrary and unreasonable as to expound it by the term, swoon, or fainting fit.

at the last day is to awake the dead, will not be a *real*, but a *spiritual* trumpet; and that its sound will be no *real*, but a *spiritual* sound: and he alledges as his reason, because a *real* sound cannot be made with a *real* trumpet, so loud as to reach round the whole world at once. According to him therefore, we are to believe that an *unreal* sound, from an *unreal* trumpet, may be heard much farther than a *real* sound from a *real* trumpet.

In like manner, according to Mr. Farmer, to resist a *real* temptation, proposed by a *real* tempter, has not so much merit in it as to resist an *unreal* temptation, proposed by an *unreal* tempter, notwithstanding the one resistance be *a matter of fact*, the other resistance performed only upon the stage of fancy.



## ARTICLE XII.

“ Page 32. Then was Jesus led up of the spirit  
“ into the wilderness. It is generally supposed  
“ that these words assert that he now went  
“ into the wilderness in person, under a divine  
“ guidance ; and that he is said to be led up  
“ thither, as the wilderness might lie high in  
“ comparison with the banks of Jordan, was  
“ it capable of proof that the banks of Jordan  
“ in that place, where Christ had been bapti-  
“ zed, were lower than the adjacent wilderness,  
“ this would not account for the expression ;  
“ because

“ because he was returning to Galilee, and  
 “ consequently had quitted the place where he  
 “ had been baptized, before it is said that he  
 “ was led up into the wilderness; the expression  
 “ therefore could scarce be referred to the sup-  
 “ posed height of the wilderness in that par-  
 “ ticular place above the banks of Jordan.”

WHAT end could Mr. Farmer propose to himself in making this remark? he must know that the scripture says not that Christ was led up of the spirit into the wilderness; but only that ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἐρημὸν; and the term ἀνέχθη may as well be rendered, *was led back again*, or *was led apart by himself*, as that *he was led up* into the wilderness.

Now which ever we chuse of these two renderings, which he has not chosen, all arguments drawn against the literal truth of our Lord's temptations from the word ἀνέχθη (a) will be thereby defeated at once.

## G A R T I C L E

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### N O T E S.

(a) That ἀνέχθη cannot mean in this place, *he was carried*, shall be shewn by and by, when we come to remark upon page 39. of Mr. Farmer's treatise.

## ARTICLE XIII.

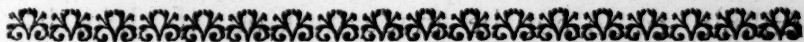
“ Page 33. *There could be no propriety in saying*  
 “ *that Christ was at this time led up into the*  
 “ *wilderness, inasmuch as he was there already.*  
 “ *It was in the wilderness that John exercised*  
 “ *his ministry, and baptized our Saviour :*  
 “ *nor did our Saviour quit the wilderness, in*  
 “ *the interval between his baptism and his*  
 “ *temptation ; for it appears, by comparing*  
 “ *the several evangelists together, that tho’*  
 “ *Christ had left the banks of Jordan, he was*  
 “ *returning to Galilee thro’ the wilderness at*  
 “ *the very time he is said to have been led into*  
 “ *it. Now does it not sound harsh, to speak*  
 “ *of any one as going or being led to a place*  
 “ *where he already is ?*”

**T**O all this reasoning I answer, that Christ, being baptized of John in the wilderness, may be supposed to be about to return from thence ; and that he had his tendency differently directed by the spirit of God, which led him farther into the wilderness, apart by himself, to be there tempted of the devil.

But Mr. Farmer, it seems, dislikes this construction, and tells us, that (p. 33.) “ *Inter-*  
 “ *preters, with a view to solve this difficulty,*  
 “ *affirm that Christ was now led farther into the*  
 “ *wilderness, and into some more horrid part of*  
 “ *it : yet since it is not so much as pretended that*  
 “ *the text itself (by the text itself I suppose*  
 “ *Mr. Farmer must mean the single term*  
 “ *ανηχθη) contains any such intimation, this*  
 “ *must*

“ *must be considered as a conjecture entirely groundless; by which the fact is confessed, that Christ was actually in the wilderness at the very time when he is said to be led into it. This being allowed, it may very naturally be concluded, that the evangelist cannot be here speaking of Christ being led literally and corporeally into the wilderness, but of his being conducted thither in some different sense and manner.*”

Altho’ this arguing be groundless, yet as it affects not our point, we will let it pass, and accordingly recommend the first rendering of the term  $\alpha\mu\chi\sigma\eta$ , viz. *Then was Jesus led back again by the spirit into the wilderness*: so the sense will be as follows, “ Jesus, being baptized of John in the wilderness, returned into Galilee; but before he was returned far out of the wilderness,  $\alpha\mu\chi\theta\eta$ , he was led back again into the wilderness, to be tempted of the devil:” and by this rendering of the Greek, all Mr. Farmer’s objections, drawn from this passage, are answered.



#### ARTICLE XIV.

“ Page 37. *This scene is described in words which literally import a local translation, &c.*”

WE believe that Ezekiel in his visions, whether in a trance or otherwise, enjoyed the full exercise of his natural understanding and

judgment ; that the transactions which he saw by the eyes of his inner man, were to him as incontestible evidences of their reality, as if he had seen those transactions by means of his bodily organs : indeed the expressions of the text import thus much ; see *ch. viii. 8*——*13. (a)*  
Neither

## N O T E S.

(a) The text tells us that *Ezekiel* was bid to penetrate, pierce, or dip into (see *חָרַח* in *Jonas i. 13.*) the wall (that is, to stoop his head into the hole of it) : and beholding a door there, he then was farther bid to pass in, (namely thro' the hole made by the idolaters, to disguise a private door they had on the inside of the said hole) that so being entered thro' both hole and door, into the company of the said idolaters, the prophet might, in his disembodied and invisible state, behold (without disturbing them, and by the most convictive evidence of a broad and open display of them) the abominations transacted there. Now these appeals to the testimony of sight, or to the attestations of the prophet's seeing powers as infallible, could not be made by God, if there had been any thing illusive or counterfeit in the things seen, or any defectiveness or insufficiency in the prophet's faculties of discernment.

Indeed to suppose any insufficiency in the prophet's faculties of understanding or judgment, on account of his soul's separation from its earthly tabernacle, is not only to invalidate his testimony as a witness of the abominations he saw in the temple ; but it is likewise to suppose our material fabric necessary to thought ; a figment altogether contrary to the doctrine of the gospel.

Neither can we see any absurdity in understanding the words of the prophet literally, when he says that he (that is, his soul) was transported to *Jerusalem*, and there saw those transactions in the very time of their transacting, as we read *ch. viii.* and again that he (that is, his soul) was translated into *Chaldea*, as related *ch. xi.* and again into the land of *Israel*, as related *ch. xl.* in like manner as was also St. *John's* soul transported, *Rev. xvii. 3.* into the wilderness; and *xxi. 10.* to an high mountain; and as was *Philip* by the same spirit caught away bodily from the eunuch to *Azotus*, as related *Acts viii. 39, 40. (b)*

But

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#### N O T E S.

The prophet certainly saw a hole in the wall of the chief court of the temple; which hole seemed to him as the effects of war, 'till upon a farther close examination, he discovered it to be a contrived hole, with a door on the inside of it, thro' which the idolaters went into an apartment in the temple unobserved, *Ezek. viii. 12.* intriguing in obscurity.

Being now in this apartment, he likewise saw that these idolaters consisted of the chief members of the Sanhedrim, known to him; for he saw them sacrificing to some idol, and practising mysterious tricks before it, by means of hieroglyphical forms painted on the walls, as implements of their superstitious ceremonies.

(b) Some perhaps will hardly suppose that a body could live one instant without its soul: but I see no reason why the bodily constitution might not continue unimpaired for hours, or whole days,

But however this be, that the soul of our Lord was thus translated into the wilderness to be tempted there, we believe not, because the scripture expression favours not this opinion concerning him ; we only learn that he was conducted by the spirit into the wilderness, and therefore believe so of him : as likewise we believe of *Ezekiel* in the passage of *ch. xxxvii. 1. &c.* *The band of the Lord was upon me, and led me forth, or caused me to go forth in the spirit, (וּיְצִיאַנִי בְרוּחַ) and caused me to stop, or rest (וַיַּנַּחֲנִי) in the midst of a field full of bones.* In this chapter we read no word of the prophet's being carried or transported, as in the *viii. xi. and xlth* chapters ; but only that he was

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N O T E S.

without the soul—was not the soul of *Lazarus* separate from his body for many days? and does not *St. Paul* imply a possibility of such separation, when he assures us of himself, *2 Cor. xii.* that he was caught up into paradise, ἡρπάζην εἰς παραδείσον, even to the third heaven, εἰς τρίτην οὐρανὸν? for as to his being caught up, he was certain; his doubt only was, whether he was so caught up in the body (as was *Philip*, *Acts viii.* and *Elijah*, *1 Kings xviii. 2 Kings ii.*) and as hereafter the living members of *Christ* will be, *1 Thess. iv. 17.* or whether his soul was caught up out of its body, (ἐκτὸς τοῦ σώματος) as was *Ezekiel's*, and afterwards *St. John's* : but the apostle could not suppose that his soul was caught up out of the body, without supposing that the body might continue for a while susceptible of animation without (that is, in a state of separation from) the soul.

was conducted in the spirit into a field, where he saw the vision of the dry bones. *Ezekiel* was conducted into a field to *see a vision* there; our Lord was conducted into the wilderness, *to be tempted* there of the devil,

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## ARTICLE XV.

“ Page 39. *Then was Jesus carried up by the spirit into the wilderness. Thither he seemed to himself to be carried, &c. thither he was transported in vision, under a prophetic divine afflatus, &c.*”

THESE words are literally rendered as follows, τοῦ ὁ Ἰησοῦς ἀνῆχθη (a) εἰς τὴν ἐρημον ὑπο τοῦ πνεύματος, then was *Jesus* led, or conducted, into the wilderness by the spirit. But that ὑπο τοῦ πνεύματος, by the spirit, or ἐν πνεύματι, in

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## NOTES.

(a) So *Acts* ix. 39. ἀνῆγαγον, they conducted *Peter* into an upper chamber, *Acts* xvi. 34. ἀγαγὼν τε αὐτοὺς, and (the jailor) leading them (that is, *Paul* and *Silas*) into his house, &c. In the Syriac the word ܐܕܝܬܐ, *abduxit, deduxit*, is here used; which word never signifies, to carry away, or transport, and cannot be so rendered in this place. Our Lord therefore, according to the Syriac testament, was not carried or transported, but led, or conducted, both up the temple battlements, and into the wilderness.

in spirit, should be rendered, "*in a vision, or spiritual rapture, by a prophetic afflatus and inspiration,*" (see Mr. Farmer's *Inquiry*, p. 35.) we can in no wise admit of; and insist upon Mr. Farmer's producing some instances of such acceptance of these terms, before we can acknowledge that we have any reason to suppose our Lord's conflict with Satan to have been in a vision, or spiritual rapture; or that the gospel account thereof was only an *history of a vision*.

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## ARTICLE XVI.

"Page 40, Note x. *The Septuagint says the spirit*  
*"rit ηγαγε; and when he says, the spirit led*  
*"or carried him, he means the same as when*  
*"he says, he was led or carried in the spirit."*

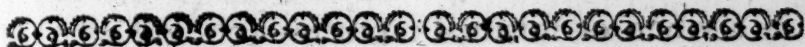
WHAT the Septuagint says signifies little to us who have the Hebrew bible; we there read, *Ezek. viii. 3.* and *ch. xi. 1.* *הבא אחי*, caused me to come to or into, *ch. xxxvii. 1.* (*ויציאני*) and caused me to go forth, or out of (*a*); and upon these original terms will we rely, and not upon the Septuagint translation.

## ARTICLE

## NOTES.

(*a*) *בוא* in its natural acceptance signifies, to come to, or into; *יצא* in its natural acceptance signifies, to go out or out of.

These words therefore in hiphil, that is, in their causal acceptance, must signify, *בוא*, he caused to



## ARTICLE XVII.

“ Page 42. *When St. John says, he was in the*  
*“ spirit, εν πνευματι, by the consent of all in-*  
*“ terpreters he means, that he was under a*  
*“ spiritual rapture, or vision, &c.”*

**I**F this charge be true, the man who trusts  
 to interpreters, is in as ill a situation as a tra-  
 veller led by a blind guide. But be that as it  
 will, let us see how this interpretation of the  
 expression εν πνευματι, will answer the scrip-  
 H ture

## NOTES.

come to or into ; נָצַח, he caused to go out or out  
 of.

But that these verbs, in the prementioned passa-  
 ges of *Ezekiel* are to be understood in their causal  
 acceptation is evident from אֲנִי (*me*) the pronoun  
 following the one, and נִי (*me*) the pronoun suffixed  
 to the other.

So that Mr. *Farmer's* note x in his 40th page will  
 not incline us to allow either that εξαλλει, הוֹצֵא and  
 נָצַח are terms equivalent ; or that his quotations  
 from *Matthew*, *Mark*, and *Luke*, are an instance of  
 inconsistency in these evangelists.

*Non fumum ex fulgore, sed ex fumo dare lucem, co-  
 gitandum est.*

ture uses of it. *Mat. iii. 11. I indeed baptize you in water, but he shall baptize you (ἐν πνεύματι) in a vision or spiritual rapture—(ch. xii. 28.) If I cast out devils (ἐν πνεύματι θεοῦ) in a vision of God or spiritual rapture, then is the kingdom of God come to you—(Mark i. 23.) There was in the synagogue a man (ἐν πνεύματι ἀκαθάρτῳ) in an impure vision, &c.—(Luke i. 17.) and he (John) shall go before him (the Messiah) (ἐν πνεύματι) in the spiritual vision and power of Elias—(John iv. 23.) True worshippers shall worship the Father (ἐν πνεύματι) in a vision or spiritual rapture, &c.—Rom. ii. 29. But he is a Jew who is one inwardly, and circumcision is that of the heart, (ἐν πνεύματι) in a vision or spiritual rapture, and not in the letter, &c.—(Rom. viii. 9.) but you are not in the flesh, but (ἐν πνεύματι) in a vision, if the Spirit of God dwelleth in you.—(Eph. v. 18.) Be not drunk with wine, wherein is excess, but be ye filled (ἐν πνεύματι) in a vision, &c.—*

Let us proceed also to the expression ὑπο τοῦ πνεύματος, and see if it expresses the same thing, and answers to ἐν τῷ πνεύματι, as Mr. Farmer asserts in his, p. 39. that is, if it means in a vision, or spiritual rapture.

*Luke vi. 18. And they that were vexed (ὑπο πνεύματος ἀκαθάρτου) by, or in impure visions sought to touch him, (that is, Christ) for there went virtue out of him, and healed them all, &c.—(Acts xiii. 4.) So he (Paul) being sent forth (ὑπο τοῦ πνεύματος τοῦ ἁγίου) by, or in the holy vision, or spiritual rapture, departed into Seleucia.—(Acts*

xvi. 6.) *We were forbidden* (ὕπο τῆ πνευματῶς ἁγίας) *by the holy vision, or spiritual rapture, to preach the word in Asia.*—(2 Pet. i. 21.) *Prophecy came not by the will of man, but holy men spake as they were moved* (ὕπο τῆ πνευματῶς ἁγίας) *by the holy vision or spiritual rapture, &c.*

But to trace falshood thro' all its absurdities is an endless task ; rather let us abide by the scriptures, as many of us are convinced that they are the word of God, and pray that these may be revealed to us in their literal truth.

They certainly are true literally, altho' we shall have no irresistible evidence of their being so till the catastrophe of this age, (Mark iv. 19. τῆ αἰωνῶς τῆς τῆς) or the eventual result of its operations is come upon us.

For then first will the intricacies of providence be resolved convictively ; and, in being so, the truth of revelation also will be displayed triumphantly before the whole universe.

Revelation grows upon one and the same root with truth itself, and is therefore, like it, of force invincible.

*Duris ut ilex tonsa bipennibus  
Nigræ feraci frondis in algido,  
Per damna, per cædes, ab ipso  
Ducit opes animumque ferro.  
Non Hydra secto corpore firmior  
Vinci dolentem crevit in Herculem :  
Monstrumve summisere Colchi  
Majus, Echioniæve Thebæ.  
Mersæ profundo, pulchrior evenit :*

*Lucifere, multa proruet integrum  
Cum laude victorem: geretque  
Prælia conjugibus loquenda.*

She puts delusion's dusky train to flight;  
Pulls off the veil from virtue's rising charms;  
Detects temptation in a thousand lies,  
And shews the real estimate of things.  
No folly keeps its colour in her sight;  
Pale worldly wisdom loses all its charms——  
——Like Sibyl's leaves its schemes,  
At her first blast, fly vanishing in air——

This bids me look on men as autumn leaves,  
And all they bleed for as the summer's dust,  
Driven by the whirlwind; lighted by her beams,  
I widen my horizon, gain new powers,  
See things invisible, feel things remote,  
Am present with futurities; think nought  
To men so foreign; as the joys possess;  
Nought so much his, as those beyond the grave.

The disposition becoming our present season  
and situation, is that of an humble believing.  
It is true this grace seldom affects a man to the  
purpose, till an awakening sense of his guilt  
and wretchedness has first fastened upon him,  
and taught him experimentally how justly the  
poet advises,

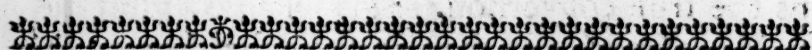
*Respue quod non es, tollat sua munera cerdo,  
Tecum habita; noris quam fit tibi curta supellex.*  
Persius.

We have, however, previous to this mortifying view of our own vileness, and penury, a very satisfactory assurance, both from without and from within, that the Jehovah, God of the *Jews*, is likewise the author of all nature, and foundation of all truth comprehensible to the creature : and even this conviction, faithfully adhered to, and pursued, will produce in us the true conversion.

You say where then is the usual bar to this true conversion ? Alas ! the most of us are afraid that believing will in its issue carry us thro' a path too strait to be agreeable ; that is, we want to be struck with a keen and affecting sensibility of our Lord's boding intimation, which we read in *Mark* viii. 36. *What shall it profit a man if he shall gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?* In the estimation of heaven no pretence is an excuse for neglecting the calls of our true Master, the Son of God. See *John* xii. 32.

Altho' the present confusion of the creation renders its connections and correspondences inscrutable, and in some instances apparently inconsistent with the word of God, yet a guest within assures us, that anon it will be otherwise ; nature restored will give her testimony thro' all her works, to the whole and every circumstance of divine revelation : for nothing can be surer than that all truths in heaven and earth will so correspond with, and answer to one another, as that no one single truth in the whole

whole universe can be repugnant or contradictory to any other single truth in the universe; since, *Deut. vi. 4. Jehovah, our God, is one Jehovah*, and, *Rom. xi. 36. all things consist of him*, as their alpha or source; *thro' him*, as their daily food and subsistence; *and for him*, as their ultimate end; the last resource of all.



## ARTICLE XVIII.

“ Page 45. *It would not be more unreasonable*  
 “ *to construe the prophetic visions of Ezekiel*  
 “ *and St. John, referred to above, as relations*  
 “ *of a series of real occurrences, than it is to*  
 “ *put the like construction upon this vision of*  
 “ *Christ; since both are introduced in the same*  
 “ *manner, that is, with express declarations to*  
 “ *the contrary.*”

**I**F I understand this passage, the author says, that to suppose the visions of *Ezekiel* and of *St. John* to have been a series of real occurrences, is unreasonable; and that it is no less unreasonable to suppose the temptations (visions he calls them) of *Christ* to have been real occurrences; and his reason is, because both are introduced with express declarations, that they are not real occurrences.

The visions of *Ezekiel* and of *St. John* were visions of real occurrences; the temptations of  
*Christ*

*Christ* were in themselves real occurrences. But that our Lord's temptations are introduced (namely, by the evangelists) with express declarations that they are not real occurrences, is a notorious mistake ; the contrary hereof being notoriously true. For the evangelists expressly declare, as real occurrences, that *Jesus* was led into the wilderness to be tempted ; that he was tempted there forty days, during which time he also fasted, and eat nothing ; that after this his forty days fasting and temptation, he hungered ; that being hungry, the tempter came to him, (that is, he presented himself to him in a visible form) that he said to him, &c. &c.

All the occurrences of this history we read related as matters of fact, and things that *as* verily and really happened in the order and manner declared, *as* any other facts recorded of our Lord in the evangelists.

And we have as little reason to affirm, from the style of the gospel writers, and the manner of their expressions, that *Christ's* temptations are only "*the history of a vision*", (see Inquiry, p. 23.) as we have to affirm that our Lord's restoring the lame to their feet, the blind to their sight, the lepers to their cleanness, the diseased to health, and the dead to life, was likewise all the history of what was transacted in a vision : or that the whole gospel account of what our Lord did upon earth is no more than the history of so many visions ; an account of what he saw (see Inquiry, p. 35.) "*in spiritual raptures, by a prophetic afflatus and inspiration.*"

*Hui, quantam fenestram ad nequitiam patefeceris !*

The

The most sensible exceptions hitherto made against the literal understanding of our Lord's temptations, have been taken from the consideration of his divine original. That the offspring of God should have any temptible property in his pure constitution, is indeed wonderful ; especially as it supposes a (φρονημα της σαρκος, a) will of the flesh, of which St. *Paul* speaks as deadly. But I will explain myself more fully.

We observe that there exists in every man (that evidence of his revolt from God) two separate wills, the will of the flesh, and the will of the spirit ; which latter we call conscience.

We may likewise distinguish a very sensible difference in our intercourses with these two. Our conscience sounds its intelligence within us, like the word of a friend or monitor detached personally from us ; or, like a prompter behind the scenes, whose voice we hear and understand, as at a distance.

Whereas the Will of the flesh signifies itself to us with an intimacy and self privacy, more like a soliloquy than a voice, more like the stirrings of our inclinations than the word of a remonstrant ; and with a readiness too, so familiar, as not to require, what the other does, attention, advertency, or reflection.

We can, as it were, parley or hold discourse with our conscience ; we can consult it as priests formerly their oracles ; and its advice is  
often

often disliked and neglected by us, as repugnant to our nature and choice.

But with the will of the flesh the case is otherwise ; she incites rather than persuades ; presents us with charms instead of counsel, addressing the sense, and not the judgment, the *εμαυτον*, and not the *λογικον*, the self, and not the monitor, our concupiscible, and not our discretionary faculties.

Neither are these two wills less different in their issues, and effects ; in that the one produces within us a pleasing testimony, which diffuses thro' the heart peace and consolation ; whilst the other produces within us regret, dismay, and grief ; corroding the inner man with anguish and remorse.

Of these two principles in man St. Paul, I say, speaks, *Rom. viii. 6. the will of the flesh is deadly ;* (*φρονημα της σαρκος, θανατον*, that is, *θνητος*) *but the will of the spirit is vital and pacific,* (*φρονημα τε πνευματος, ζωη και ειρηνη*, that is, *σωτικος και ειρηνικος*) *because the will of the flesh is at enmity against God ; for it is not subordinate to the law of God, neither indeed can be.*

It is objected therefore as follows. If the will of the flesh be deadly, how can it be conceived as existing in the Lord of Life ? And if the concupiscible principle, which is the subject of temptation, be at enmity against God, and be a mark of our fall from God, how came the holy Jesus by it ? How can it be contrived to exist innocently in Jesus Christ ? Indeed, how can it exist at all in him, who is the genuine Son (that is, entire self, tho' externally exhibited)

of the most simple, and consequently, of the most harmonious nature ? And if the will of the flesh be more nearly allied to, more intimately ourselves than the will of the spirit, what occasions this prevalence ? And if it produces in us grief, dismay, remorse and anguish, how can we brook the notion of all this evil in the humanity of *Jesus* ?

And it seems indeed that there are difficulties attending these questions, which can not be solved by human wisdom. Angels desire to look into them. In general, however, we answer, and scruple not to avow, that the will of the flesh is not in itself sinful, has nothing in itself deadly ; yea, on the contrary, that it is intended by God as a salutary provision for the good of the body ; being singly an appetite, tho' now depraved, after such things as are useful to the bodily well being : in like manner as is also (*φρονημα τε πνευματικον*, the *beneplacitum*) the inclination or will of the spirit, an appetite after those spiritual goods, which may promote the well being of our spiritual life.

And to these services, as the *one*, so ought the other no less to exist in every mortal : since this fleshly velleity results from an union of the soul with the body ; in the same manner as the spiritual velleity results from the constitution of soul and spirit, man being in his perfect state, a consistence of spirit, soul and body ; the same as an angel consists of a soul and spirit.

Both these affections therefore were together in the divine man, *Jesus* ; the (*φρονημα σαρκος*) fleshly mind we observe in him, as in other instances,

stances, so in *Luke* v. 1, 2, 3. when being pressed by the multitude of his hearers, he went into a ship, and putting off from the land, taught them on board. And again, when he prays, *Father, if it be possible, let this cup pass from me.* Wherefore, when *St. Paul* calls this fleshly will (v. 7.) (*ἐχθρὰ εἰς θεόν*) adverse to God; he means it so only in the present condition of fallen nature, wherein the constituent parts of man are in a state of war and contrariety.

In like manner when we say, that this fleshly will is more powerful in man than is the will of the spirit, we speak, and must be understood as speaking of fallen nature only; it is fallen nature only which is the slave of the fleshly will; whose bitter wages are that of dismay, remorse, and anguish, which, by means of this principle, is so often produced in us.

For in the man *Christ Jesus* the case was far otherwise; he had the (*φρονημα σαρκος*) will of the flesh as the first man *Adam* had the will of the flesh, and not otherwise; and as *Adam*, so had he likewise the (*φρονημα πνευματος*) will of the spirit, and not otherwise; he being perfect man.

As to the spiritual will of our Lord, instances of the exercise of this crowd upon us through every chapter of the evangelists, they all abound with accounts of his genuine zeal of love towards God and man; for this his zeal is that very spiritual will we speak of, manifesting itself in external efforts, and has its root in the æonian spirit (by which we mean the spirit of the Father as energetic in the Messiah—

Son of God); and for this reason we read, (*Heb. ix, 14.*) that thro' the prevailing emotion of the æonian spirit, he offered himself a sacrifice for the sin of the world.

For, as the circumstances of man fallen required it, it was the contrivance of divine wisdom that *Jesus* also should have in his fleshly or soul will an interest separate from that of his spiritual will. His soul will was contrived to be the ground of his trials and temptations: as was also the will of the spirit in him the ground of his services, and obedience to his heavenly Father.

And we know that his spirit maintained its ascendancy always. That altho' he had many a wish and inclination deviate from the purposes of God, (see *Luke xxii. 42. John xvii. 24. Luke xii. 39. xxiii. 34. xiii. 34, 35.*) yet, no sooner were such purposes revealed to him, but his will became as instantly exactly adequate to them, see *John xii. 27, 28.* a sacrifice precious and full of worth before his holy Father.

His will was to renounce his own inclinations and desires, (see *Luke xxii. 42. xii. 39. xxiii. 34. Mat. xxiii. 37.*) and to follow implicitly the direction of his Father's spirit, this being perpetually evident to him by the sensations of his own (the aionian) Spirit (see *Luke iv. 18. John. v. 30. iv. 34.*)

And, as by the influences of this his spirit he had at first enterprized his mediatorial charge; (see *John vi. 38. Heb. x. 7.*) so by the same he afterwards sustained that charge through all his labours;

labours; and persevered in it thro' all his trials; (see *Heb.* ix. 14. iv. 15. ii. 10, 17, 18.) and in so doing, *Col.* ii. 15. *be divested principalities and powers, and made a shew of them openly, triumphing over them* (ἐν αὐτοῖς) *in himself*, *Eph.* v. 26. *to the end that he might present to himself a glorious church, to be the future leaven of all his creatures: a church* (*Eph.* i. 23.) *the fulness of him who is filling all in all; of him in whom* (*Col.* i. 19.) *it seemed good* (viz. to the אלהים, *conjurati, or fæderatores*) *that all fulness should dwell.*

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## POSTSCRIPT.

HAVING concluded my animadversions on  
 H Mr. Farmer's pamphlet with that sublime and  
 most important text, Col. i. 19. (ὅτι ἐν αὐτῷ  
 εὐδοκῆσε παντὶ τὸ πληρωμα κατοικῆσαι, *for it seemed good that*  
*in him should all fulness dwell*; I think it may be much  
 to my present purpose, to expose this inestimable pas-  
 sage in the light in which it appears to me so full of  
 wonder and consolation.

### I.

παντὶ τὸ πληρωμα κατοικῆσαι.

*All fulness should dwell.*

In the following chapter we find it said of our  
 LORD, *that in him* Col. ii. 9. (Κατοικε παντὶ τὸ πληρωμα της  
 θεοτητος σωματικως,<sup>a</sup>) *dwelleth all the fulness of the god-*  
*head bodily.* And if we compare this verse with Heb.  
 i. 3. *who being the shining forth of his glory, the express*  
*image of his person*; we inter, that all what the father is  
 in his original substance *invisibly*; subsists, represented  
 as in a type or true pattern, in the person of the (πρω-  
 τόγον<sup>b</sup>) first-begotten *visibly* expressed. So that by the  
 word (πληρωμα) fulness the scripture means the whole

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<sup>a</sup> I think it should be observed, that although the term  
 σωματικως be indeed literally true in this passage; yet that the  
 word σωμα does not always mean a gross material body:  
 For 1 Cor. xv. 40, 44. *There are celestial bodies and bodies*  
*terrestrial*; (v. 44.) *there is a psychical body, and there is a*  
*pneumatical body.*

<sup>b</sup> For the invisible, inconceivable nature of GOD, so ma-  
 nifests itself externally and distinctly in the first-begotten, as  
 to become in him the object of the creature's understanding  
 and cognizance. GOD displays himself, his own simple es-  
 sence and reality, through *Christ* as his light and mirror, in

of a being, its whole complement, its entire nature, its perfect self. And thus we are to understand this word in *Eph. i. 23.* *The church which is his* (Christ's *σωμα*) *body, the* (*πληρωμα*) *plenitude* (*τε πληρουμεν*) *of the filler of* (i. e. of him who is appointed filler, and so is about to fill) *all in all.*

For that which the (*πρωτοτοκον*) first-begotten is to the father, viz. (his *σωμα, πληρωμα*) his body or plenitude, the church of *Christ* is intended to be to *Christ*, viz. his (*σωμα, πληρωμα*) body or plenitude.

And as *Christ* is called the (*πληρωμα*) plenitude of God, in that he is God in his whole complement, and entire nature, i. e. perfect God typically and bodily

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resemblances pure, and true, and lively; on which account *Christ* is pleased to assume the name truth as his pure character, as his just definition. For as truth is the conformity of words or signs or pictures to the realities they represent; and as God is the one reality and simple essence of which *Christ* is the one true word or pattern or anti-type; *Christ* may, in the strictest sense of the term, be defined truth, as in *John xiv. 6.* *I am the way, and the truth, and the life.* But on the other hand, whatsoever corresponds not with *Christ* this true pattern, is falsehood, or misrepresentation, or vice, or a lye, or the similitude of *Satan*, who is the father of lies, *John viii. 44.*

And hence again, we find sin defined in *1 John iii. 4.* *ἡ ανομία* the mislaw, or transgression against the law, or a forsaking of the true rule or copy; or a counteracting of the manifestation of the true pattern.

So that as virtue, in this notion of things, appears to be our conformity to *Christ* the true image of God; that we call sin will appear to be vice in its activity, or an actual expression of falsehood, or a belying of reality, or a pretending the existence of what exists not, or in other words, practice unnatural, or the disguising of nature and reality with forgeries, and counterfeits, which is rebellion against the God of nature.

What has been here objected to sin and every deformity of mind and body, namely, that they are without real existence, meer defects; and consequently, which have had no part in *Christ*, the original of the creation; is likewise as true of pain, grief, distress, and all the evils which the creature is fallen into by sin; for these have all alike no real being in nature, no

display'd; so the church of *Christ* is therefore called *Christ's* plenitude, in that she must become *Christ* bodily and typically display'd, *Christ* in his whole complement, and compleat nature, *Christ's* perfect self; a mystery which, though incomprehensible to us, is nevertheless a truth most sublime, adorable, astonishing.

But least the word plenitude may seem to intend only what is said in *Acts* xvii. 27. *He (God) is not far from every one of us, for in him we live and move and have our being—for we are all his off-spring,*<sup>c</sup> we shall shew:

## II.

That although man be the off-spring of God, and ever did, and now does, live and move and have his

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essential seed in *Christ* the source of life and reality, but are *effects* only, formal productions emerging from imperfection.

Thus pain we find to be a meer sensation, resulting from power exerted upon us, beyond what our constitution is able to sustain indissolubly; and implies in its very idea, what is inconsistent with reality, solution, or a nifus towards it, by distorting the constituent parts; that is, by a tendency to non-existence; a condition which can reach no being in its original compleatness, and as it issued from the source of perfect reality.

*Christ* then is the first model, correspondent to which the creature is formed; and in the comprehension of this truth must be excepted all that variety of forms and effects in the creature, produced from its present torn, incoherent and corrupt circumstances: and which are the spurious issues of dissolving nature.

For the word fulness excludes every thing that is not substance or reality, all emptiness, and not being, such as vice and evil, with its effects sin, misery, and death: and consequently by the end proposed here, namely that in *Christ* all fulness should dwell, must be meant only all that is real and substantial, all that subsists by any positive and true existence, and may be therefore justly called creature.

<sup>c</sup> That by the promise *to be the fulness of Christ*, is not meant our living and moving in the Logos is certain, because unintelligent, and even inanimate creatures live and move in him: so *Virgil* *Geor.* 4.—*Deum namque ire per omnes*

*Terrasq; trausq; maris, cælumq; profundum.*

being in him; yet that *Christ* is not hereby, (for he is not hitherto) the plenitude of the creature.

And thus much is evident, 1<sup>st</sup>. from the words of the text, which tells us that it is the purpose of God, *that in Christ should all fulness dwell*, as the consequence of the reconciliation made by him, and to be made in him; so that 'till the creature be reconciled unto *Christ*, it can not be of his fulness, which again is farther confirm'd from the plenitude here spoken of, as being not a natural gift, but a gracious gift; and from *Christ* as *Christ*, so *John* i. 16. *And of his fulness have we all received, and grace upon grace*, i. e. we have been all partakers

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*Hinc pecudes, armenta, viros, genus omne ferarum,  
Quemque sibi tenues nascentem arcessere vitas.*

So *Æneid* 6th.

*Spiritus intus alit, totumque infusa per artus  
Mens agitat molem, & magno se corpore miscet.  
Inde hominum, pecudumque genus, vitæque volantum.*

So *Lucan* Lib. 2.

*Jupiter est quodcunque vides, quæcunque moveris.*

————— *Jovis omnia plena.*

Again, That by our promised fulness in *Christ* we are not to understand our natural birth in the Logos, is evident, because this we have in common with wicked men and demons, as well as with good angels and holy creatures; the souls of us all being the off-spring of GOD, as *Virgil* has observed, *Nos tua progenies*; and *Lucretius*,

*Denique cælesti sumus omnes semine oriundi,*

*Omnibus ille idem Pater est.*—

And doubtless, by virtue of this our divine origin, we were all at first indued with divine affections. Indeed the faint traces of them, still remaining in human nature, are a proof of this, as says *Juvenal*, sat. 15.

————— *Mollissima corda*

*Humano generi dare se natura fatetur,  
Quæ Lacrymas dedit: hæc nostri pars optima sensus.  
Plorare ergo jubet caussam lugentis amici,  
Squaloremque Rei, pupillum ad jura vocantem  
Circumscriptorem, cujus manantia fetu  
Ora puellares faciunt incerta capilli.*

of his fulness in that he has given us his grace in repeated supplies of it.<sup>d</sup>

Again 2dly. That his natural life which the creature has in God is not *Christ's* plenitude here spoken of, appears from 2 Cor. v. 17. compared with Eph. ii. 12. which tells us that, 'till a man be a new creature in *Christ*, he is an alien from the common-wealth of Israel, without *Christ*, without God in this world. And again 2 Cor. vi. 16. *What concord hath Christ with Belial.*

Again 3dly. This appears from the phrase *to be in Christ*, which in scripture language is a periphrasis for a christian, or one in the faith; and is intended as a

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*Naturæ Imperio gemimus, cum funus adultæ  
Virginis occurrit, vel terra clauditur Infans,  
Et Minor igne rogi, quis enim bonus——  
Ulla aliena sibi credat mala? separat hoc nos  
A grege mutorum, atque ideo venerabile soli  
Sortiti ingenium, divinorumque capaces,  
Atque exercendis, capiendisq̃ue artibus apti,  
Sensum a cælesti demissum traximus arce,  
Cujus egent prona, & terram spectantia. mundi  
Principio indulsit communis conditer illis  
Tantum animas, nobis animum quoque; mutuus ut nos  
Adfectus petere auxilium, & præstare juberet.*

Altho' the case is otherwise with us now fallen, yea, and who are, many of us, abandon'd to vice and wickedness, as this Poet further adds,

*SED JAM Serpentum major concordia: parcit  
Cognatis maculis similis fera: Quando leoni  
Fortior eripuit vitam leo? Quo nemore unquam  
Expiravit aper majoris dentibus apri?  
Indica tigris agit rabida cum tigride pacem  
Perpetuam: sævis inter se convenit ursis;  
Ast Homini ferrum lethale incude nefandâ  
Produxisse parùm est, &c.*

<sup>d</sup> Και χαρις αντι χαριτος which in the Syriac is ܡܠܟܐ ܡܠܟܐ grace succeeding grace, for αντι must answer ܡܠܟܐ which signifies *loco, vice*, in the place or stead of: as a son is said to reign hlp for, in the room or stead of his ther, whom he succeeds in the throne.

distinguishing character between a christian and other men. So *Phil. i. 1.* St. Paul salutes all *the saints that are in Christ*; and *1 Thes. i. 1.* *The church of the Thessalonians which is in God*; and *ch. iv. 16.* he tells us that *the dead in Christ shall arise first, &c.* For, in order to be comprehended within the fulness of *Christ*, one must be in *Christ*; but christian men only are in *Christ*; therefore christian men only are comprehended in *Christ's* fulness.

Again that *Christ* is not his creature's plenitude by his creative relation to it, appears 4thly. Because every creature whose plenitude *Christ* is, must have, yea must become one with him in, the spirit of *Christ*;\* which the generality of mankind neither have, nor are, nor know any thing of; for *2 Cor. iii. 17.* *Where the spirit of Christ is there is liberty*: whereas most men are slaves (see *Rom. vi. 16.* again *Rom. viii. 9.*) *Now ye are not in the flesh, but in the spirit, if so be the spirit of God dwelleth in you, and if any man hath not the spirit of Christ, he is none of his: but if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.*

Having then shewn; 2dly. that the word (πληρωμα) plenitude intends not only a *natural* but also a *gracious* fulness, a fulness which they only can have in *Christ* who are graciously united to *Christ*; it may be useful to observe.

### III.

How reciprocally the word plenitude or its equivalent terms are applied in Scripture; viz. that they are true interchangeably; that they answer bifariouly,

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\* This is very evident from *1 Cor. vi. 16.* *He that is joined to an harlot is one body [i. e. with her in the sight of God] for two says He (God) shall be one flesh, but he that is joined unto the Lord is (with like intimacy of union, tho' of another, that is a spiritual nature) one spirit with Christ.* So that to the plenitude in *Christ* here treated of, *the being* most intimately married to, and *one with Christ* by his spirit, is necessary.

and in the reverse: and this I give you as conveniently represented in the following form:

Reciprocal Expressions.

- |   |        |   |
|---|--------|---|
| 1. GOD dwelleth in <i>Christ</i> .                | —      | 4. <i>Christ</i> dwelleth in GOD.               |
| 2. <i>Christ</i> dwelleth in his Church.          | }} 5.  | His Church dwelleth in <i>Christ</i> .          |
| 3. His Church the body of <i>Christ</i> .         |        |   |
| 6. <i>Christ</i> the fulness of GOD.              | }} 9.  | GOD the fulness of <i>Christ</i> .              |
| 7. His Church the fulness of <i>Christ</i> .      |        | 10. <i>Christ</i> the fulness of his Church.    |
| 8. <i>Christ</i> to be the fulness of all things. | }} 11. | All things to be the fulness of <i>Christ</i> . |

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I. 4.

*John* x. 38. *Though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him.*

*John* xiv. 9, 10. *He that hath seen me hath seen the Father also; I am in the Father and the Father in me; the Father that dwelleth in me he doth the works.*

I. 4. 2. 5. 10.

*John* xvii. 20. *Neither pray I for these alone, but for them also who shall believe on me thro' their word. That they all may be one, as thou Father art in me and I in thee; that they also may be one in us:—and the glory which thou hast given me, I have given them; that they may be one as we are one. I in them, and thou in me; that they may be made perfect in one.*

2. 5.

*1 John* iv. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.* V. 16. *God is love and he that dwelleth in love dwelleth in God, and God in him.* *John* vi. 56. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.* *1 John* iii. 24. *He that keepeth his commandment, dwelleth in him and he in him.* *2 Cor.* vi. 16. *Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them.*

6.

*Col.* ii. 9. *In him dwelleth all the fulness of God bodily* *συνεστώτως.*

And now let us observe

## IV.

The gradual progress of *Christ* towards this his purpose of becoming the abode of all fulness. First then

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3. 7.

*Eph. i. 23. He gave him to be head over all things, to the church which is his body, the fulness of him that filleth all in all. Col. i. 18. And he is the head of his body the church, (ver. 24.) I Paul — for his bodies sake which is the church, (Eph. iv. 13.)*

9.

*John viii. 42, Εγὼ καὶ τὸ θεὸν ἔκτισα. I came forth out of God, John x. 30. I and my Father are one, John xvi. 15. All things which the father hath are mine.*

3.

*Gal. iii. 17. Now to Abraham and his seed were the promises made; he saith not and to seeds as of many; but as of one, and to thy seed which is Christ (1 Cor. xii. 12.) as the body is one and hath many members, and all the members of that one body, however many, are one body, so also is Christ.*

8.

*Eph. iv. 10. That he might fill all things. Col. i. 19. It seemed good that in him should all fulness dwell. Col. i. 20. By him to reconcile all things unto him, whether things on earth or things in heaven.*

9.

*Heb. i. 3. Who being the shining forth of his glory, the express image of his person, also 2 Cor. iv. 4. Col. i. 15. John xiv. 9.*

10.

*Rom. xii. 5. We being many are one body in Christ, and every one members one of another. 1 Cor. x. 17. Eph. iv. 13.*

11.

*Eph. i. 10. That he might gather together in one all things in Christ, both which are in the heavens and on the earth, even in him: And the reason of this is Rom. xi. 36. For of him, and thro' him, and to him, are all things, to whom be glory æonian, Amen. Heb. ii. 10. It became him for whom are all things, and by whom are all things, being bringing (or about to bring ἀγαγόντα) many sons to glory, to make the captain of our salvation perfect thro' suffering.*

I. The account we have of his original is, that he is (πρωτόγονος) the first-begotten of God.<sup>e</sup>

In this respect he is the great creator of all things; for, Col. i. 16. *By him (the first-begotten) were all things created that are in heaven and upon earth:*<sup>h</sup> Created by him, after having first consisted in him, for in him (ἐν αὐτῷ Col. i. 17. τα πάντα συνεσθηνε) *all things consisted*; and the reason of this is given us v. 18. viz. *That in all things*

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<sup>e</sup> Man is also called the (γενε) offspring of GOD, as is above said, in Acts xvii. 28, 29. But then he is such as a birth from the Logos, whereas the Logos is such by immediate and direct generation; GOD's genuine self expressed Son-wise, and is therefore often called the only begotten Son of GOD, Heb. xi. 17. 1 John iv. 9. John i. 14, 18. iii. 16, 18. that is, Emphatically the Son, or very image of the divine essence.

And the divine essence being the sublimest simplicity, the son-image thereof must likewise be the perfection of simplicity in his inmost reality.

<sup>h</sup> Yea the whole creation is out of him, for all things συνεσθηνε consisted, or were comprised in him the one, before they existed out of him the many. And for this reason also is his title (πύλος adn) the pillar, as supporting or sustaining the creation which he made. But if the creature consisted in him, this could not have been in a variety and distinction, but in an oneness and simplicity; since the first-begotten is the true image of simplicity or oneness, the truth of GOD, the accurate copy of his simple individual essence; which consider'd in the moral review of him is called love. See 1 John iv. 8.

From these considerations also we argue, that the contrary affections of wrath, revenge, anger, hatred, &c. cannot really and distinctly live in *Christ*, cannot be creatures originally in him, must have existed in him only accidentally, as love in the individual manifesting itself in different modes and evolutions, though for one single end, and by direction of one single motive. For though *Christ* be one, yet is he the root of all created reality, and as such those forms of being, which to our powers of thinking appear distinct and contrary, must harmoniously coincide and terminate in him as in one individual uncompounded point.

*himself might be the first or foremost*; <sup>i</sup> a consequence involved indeed in our natural dependance upon *Christ*; because the creature being a substance in its own nature distinct from God, and so having neither principle nor root of existence in itself, must first begin to be from him on whom its being depends; and consequently 'till he was by whom we are, ourselves could not be, *i. e.* our LORD's character of fore-runner is implied by necessity.

II. The next account we have of our LORD, is that he became Man, begotten such of the Holy Ghost.

In this account of him, being a divine offspring, he is perfect man, which we are not; and yet is he at the same time even all that which we are, sin only excepted.

So that *Christ*, by becoming a man, is at once the πληρωμα or fulness of human nature as it now is, comprehending at once both God and man in himself.

III. The next account we have of this wonder of the creation is, that he, being already begotten of the Holy Ghost, a mere man as to his humanity, is also re-begotten of God in his resurrection.<sup>k</sup>

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<sup>i</sup> This in the Greek is *ἵνα γενηται πρωτεύων*, but the last term, being in some measure equivocal, is mis-translated in our testament; as is evident from the Syriack testament, where its meaning is ascertained in the word ܕܡܝܢ qdmi; which being derived from the preposition ܕܡܝܢ qdm ante, denotes the same as antecedens, prior, anterior.

And in such acceptation ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ, dnawa qdmi bkl must signify, That he may be the foremost in all things.

<sup>k</sup> That *Christ* was of God begotten anew at his resurrection is evident from *Acts* xiii. 33. *The promise made unto the fathers God hath fulfilled unto us their children, having raised up Jesus again, as it is written in the second Psalm, Thou art*

In this condition his human nature becomes more than man,<sup>1</sup> even what no man can ever be but by being begotten anew of him.

And here again is our LORD our foremost or fore-runner; for as he was our foremost in our original creation; so he becomes our foremost again by *his resurrection from the dead*. And therefore neither could any creature receive the resurrective energy, until *Christ* was first raised, *Rom. viii. 11. Eph. ii. 5. Col. ii. 12*. But being raised, our expected life becomes secure in his person, and death itself our access to it.

The justness of this remark will appear from the reasons given for this new-begetting; viz.

1<sup>st</sup>. That man also might be begotten in his likeness, *1 Cor. xv. 49. As we have born the image of the earthly we shall also bear the image of the heavenly. Rom. viii. 28, 29.*

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*my son this day have I begotten thee*; which compare with *Rev. i. 5. Christ who is the faithful witness, the first-begotten of the dead*.

As Creator our LORD was (*πρωτοτοκος πασης κτισεως*) *first-begotten of all the creation*: As our second *Adam* he is (*πρωτοτοκος ex των νεκρων*) *the first-begotten of the dead*.

<sup>1</sup> *Christ* as man in his resurrection must certainly have received some state of existence son-wise in the divine nature fitly to define him thus the begotten of GOD. And could we see farther into this mystery, so as to imagine what this marvellous relation between our LORD and his GOD, wrought thus at his resurrection, this son-ship of the humanity to the divine nature, might import; we should probably thence conceive what that change to be made in the creature will be, when GOD shall be *all in all*, when (*Eph. iii. 19.*) *we shall be filled with all the fulness of God*.

This divine begetting at the time of our LORD's resurrection, and which inflated him into the glory of the father, was perform'd by the JEHOVAH of the Jews, *Acts v. 30. The God of our fathers raised up Jesus, whom ye slew hanging him on a tree. John x. 17. I lay down my life that I may take it again. John ii. 19, 20. Destroy this temple and in three days I will build it up. Heb. xiii. 20. Now the God of peace who*



is, that all in *Christ* may be one in the father, and in the son; even so one as the father and the son are one in each other. Yea, *Eph. ii. 12, 15, 16.* That even they who were *without God in the world*, might be made of twain one new man in *Christ*, and be both reconciled in one body unto God.

IV. But since it is said, *Col. i. 16.* *All things which are in the heavens*, and then the extent of the word all is ascertained by the enumerated particulars, *whether they be thrones, dominions, principalities, or powers, all things were created by him*; and then in the following verses *all things*, whether those on earth or those in the heavens, *were reconciled by him*: we cannot but comprehend, under the term all things in the heavens, all the thrones, dominions, principalities, and powers, contained in them; that is, all univer-

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in 2 *Pet. i. 3*; and that it should be regarded as having a like import here, appears from the Syriack (ܡܠܟܘܬܐ ܒܬܝܒܘܬܗ in gloriam); and this passage being thus render'd, the comparison is compleat, and answers to *Rom. xv. 7. 1 Thes. ii. 12. Heb. ii. 10. 1 Pet. v. 10.* *Δια τῆς δόξης τοῦ πατρὸς* is therefore into) *the glory of the father; even so we also should walk in newness of life.*

And thus *Christ* is in three respects the begotten of GOD, viz. 1<sup>st</sup>. He is the begotten of the father before the creation. 2<sup>dly</sup>. He is the begotten of the holy spirit at the time he became man; and he is begotten again 3<sup>dly</sup>. of the JEHOVAH of the *Jews*, when he entered the divine life of the resussitive energies, when he was raised up into the glory of the father.

N. B. Should any one, not weighing the force of the Hebrew and Syriack ܕܐܝܢ, be offended at our rendering *ΔΙΑ* INTO, as too strange and unnatural; let him observe that our purpose is equally served in rendering it BY, seeing the Logos may be called the glory of the father, as being his real self manifested.

And yet we cannot think this meaning to have been the true intent of the apostle in this place. This apostle writes to *Timothy* (1 *Tim. iii. 16.*) That *Christ* was received up into glory;

sally, both angels and men; and so we shall be oblig'd to infer that not only the first fruits unto *Christ*, and not only the whole race of mankind shall be reconciled into one community, one united compleat body in *Christ*; but that also all things, that is, all angels as well as all men, must finally, in the fulness of times, be so reconciled unto God, be so gathered together in one in *Christ*.

And thus the harmonious event is, that as *JEHOVAH* was in the beginning an universal being, becoming himself the first of the creation, in whom singly all creatures, with all their possibilities of unfolding and multiplying themselves, have their essence, and every distinct being its proper life: so by his incarnation, and as he became *Jesus Christ*, he was to be again universal, even an universal mediatory uniter, where-

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which words doubtless import the same with our LORD's, *Luke xxiv. 26. Ought not Christ to suffer these things and to enter into his glory.* But by his glory is to be understood his father's glory also; so *Mark viii. 38. The son-man when he cometh in the glory of his father, with his holy angels, &c.*—He cometh then in his father's glory; and yet he will be seen in his own glory, so *Matt. xxv. 31. When the son-man shall come in his glory and all the holy angels with him,*—and of these united glories our LORD also prays *John xvii. 5. Father glorify me with thine own self with the glory which I had with thee before the world was;* (so *v. 22, 24.*) and he expressly distinguishes them *Luke ix. 26. When he shall come in his own glory, and in his father's, and of the holy angels.* But the reason of their being so often used promiscuously seems to be, because the father's glory, though unseen by the creature, is always present with the person, and so with the glory of the Logos. See *John i. 18.*

Moreover, that St. Paul was capable of using δια for εν is I think beyond doubt certain from *2 Cor. iii. 11. Ει γαρ το καταργουμενον, δια δοξης; πολλω μαλλον το μενον, εν δοξη.* If that which is to be frustrated, is in glory (ἡ δόξα ἡ καταργουμένη i. e. is involved in glory); much more that which is to remain shall be in glory (ἡ δόξα ἡ μενουσα)

by and in whom all should again, in some unspeakable manner, coalesce; and, by such coalition in *Christ*, become 2 *Pet.* i. 4. *Partakers together of the divine nature*, and *Heb.* xii. 10. *Partakers of his holiness*; being 2 *Cor.* iii. 18. *Transformed into his image*, or become his true type.

And so *Christ*, in the former respect, the root of our Being; becomes in the latter respect, the root of our restitution and fellowship; gathering, *i. e.* connecting and cementing us into one blessed sympathizing body of life and love.

And because of this promised state of things, our LORD gives us that solemn, sublime, and repeated account of himself, *Rev.* i. 8. xi. 17. ii. 8. xxi. 6. xxii. 13. *I am alpha and omega the first and the last, the beginning and the end*; which tallies exactly with that text recited from *Eph.* i. 10. Προεθετο--ανακεφαλαιωσασθαι τα παντα εν τω Χριστω τα τε εν τοις υρανοις και τα επι της γης εν αυτω. *He purposed—to recapitulate* (or recomprehend in one) *all things in Christ, both which are in the heavens and on the earth, even in him.* To recapitulate them, I say, according to the wisdom of his love, by dispensations either of gentleness or severity, in the most effectual manner; it being the fixed decree of the (אלהים) divine covenanters, that *in Christ all fulness should dwell.*

And who of humanity and goodness would hate a revelation disclosing such amiable truths as these? for what can men, sinful men, wish in their God that the gospel does not aver concerning him? It tells us that our God has no other purposes towards us, than what spring forth perpetually from his own essential bounty and benevolence: That that same benevolence which at first prompted him to create, employs him now to restore us: That for this end the incarnation of his son was contrived: That he requires nothing of us but to be made, by him, like himself, rich in his own life and love and joy and holiness: That nothing.

can delay in us the triumphant effects of his operative love, but an heart turn'd from him, an heart content to live without him, in its own darkness and alienation, in this world : And that hell and despair and wretchedness and torture and dissolution, are the destined consequences of our enmity against God, for no other reason, than because there can be no true rest, enjoyment, or consolation for us, but in a state of union and fellowship with him, the source from whom we spring, and end for whom we exist.

Let us likewise remember that to oppose, pervert or invalidate the gracious gospel of our LORD, is to forbid, as far as we may, sight to the blind, health to the diseased, cleansing to the lepers, relief to the distressed, and *the opening of the prison to them that are bound.*





# THE QUOTATIONS

OF THE PRECEDING WORK,

*Translated into* ENGLISH.

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Page 2.

*Solliciti parum &c.*

— not very careful  
How the fond whim of vulgar credit stands,  
The abetted error of the crowd.

P. 28.

*Hanc inquit nobilitat &c.*

This (*i. e.* country) says he, *Antioch* adorns, a city  
of universal fame, second to none in the abundance  
of its riches foreign or domestick.

P. 32.

*Frustra antem niti, &c.*

To strive in vain, and gain nothing but punish-  
ment by the fatiguing oneself, is surely the extremest  
folly.

P. 49.

*Non fumum &c.*

— 'Tis not the thing  
The smoke from light, but light from smoke, to bring.

P. 51.

*Duris ut Ilex &c.*

— As stands the oak in yonder fertil grove,  
Shorn by the labouring axe in vain, and feels  
Recruited vigor from its wounds and loss.  
Or as the hydra from Alcides' strokes  
Thrived still the more, and multiplied his toils.

M

Or as the Colchian dragon grew an host  
'Gainst Jason fabled Argonautian chief.

Plung'd in the deep she rises to the eye  
Embrighten'd; combated, she triumphs o'er  
The foe invincible to all but her.

P. 52.

*Respue quod non es, &c.*

Refuse false honour; turn the listening ear  
From the shrewd tempter that would sooth thy pride;  
Live much at home; examine what is there;  
Thyself will teach thee true humility,  
*Humility the virtue of the great.*

P. 65.

*Deum namque ire &c.*

For God the whole created mass inspires;  
Thro' heaven, and earth and ocean's depth he throws  
His influence round, and kindles as he goes.  
Hence flocks and herds and men and beasts and fowls  
With breath are quicken'd; and attract their souls.

DRYDEN'S *Virgil*.

P. 66.

*Spiritus intus alit &c.*

————one common soul  
Inspires, and feeds, and animates the whole.  
This active mind diffus'd thro' all the space  
Unites and mingles with the mighty mass.  
Hence men and beasts the breath of life obtain;  
And birds of air, and monsters of the main.

DRYDEN'S *Virgil*.

*Jupiter est &c.*

————all is *Jove*  
Whate'er we see where'er we move.

*Denique cælesti, &c.*

In short from seed celestial all we sprung  
One is our common fire.

—————*Mollissima corda &c.*

Compassion proper to mankind appears,  
Which nature witness'd when she lent us tears.

Of tender sentiments we only give  
 Those proofs : To weep is our prerogative ;  
 To shew, by pitying looks, and melting eyes,  
 How with a suff'ring friend we sympathize !  
 Nay tears will e'en from a wrong'd orphan slide,  
 When his pale guardian at the bar is try'd :  
 So tender, so unwilling to accuse,  
 So oft the roses on his cheek bedews,  
 So soft his tresses, fill'd with trickling pearl,  
 You'd doubt his sex, and take him for a girl.  
 B' impulse of nature (tho' to us unknown  
 The party be) we make the loss our own ;  
 And tears steal from our eyes, when in the street  
 With some betrothed virgin's hearse we meet.  
 Or infant's funeral, from the cheated womb  
 Convey'd to earth, and cradled in a tomb.  
 Who can all sense of others ills escape,  
 Is but a brute at best in human shape.  
 This nat'ral piety did first refine  
 Our wit, and rais'd our thoughts to things divine :  
 This proves our spirit of the God's descent,  
 While that of beasts is prone and downward bent.  
 To them but earth-born life they did dispense,  
 To us, for mutual aid, celestial sense.

DRYDEN'S *Juvenal*.

P. 67.

*Sed jam serpentum &c.*

But serpents now more amity maintain !  
 From spotted skins the leopard does refrain :  
 No weaker lion's by a stronger slain :  
 Nor from his larger tusks, the forest boar  
 Commission takes his brother-swine to gore :  
 Tyger with tyger, bear with bear you'll find  
 In leagues offensive and defensive join'd.  
 But lawless man the anvil does profane,  
 And forge that steel by which a man is slain !

DRYDEN'S *Juvenal*.

F I N I S.

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## Advertisement.

JUST PUBLISHED,  
By the AUTHOR of this ANSWER,  
And Sold at the same PLACES with it;

# Universal Restitution

A SCRIPTURE DOCTRINE :

Consisting of several LETTERS

ON THE

Nature and Extent of CHRIST'S Kingdom.

WHEREIN

THE SCRIPTURE PASSAGES

Falsly alledged in PROOF of

The Eternity of Hell Torments,

Are truly translated and explained :

And whose respective Subjects are as follows,

LETTER I.—*The English words eternal, everlasting, for ever, &c. are unscriptural, and express not the true import of the original words æon, olem [און אלה]*

LETTER II.—*The kingdom of Christ which is called æonian [און] is not eternal.*

LETTER III.—*Christ's kingdom what, and where it is, and when it began.*

LETTER IV.—*Christ's kingdom will consist of many successive parts or periods.*

## Advertisement.

**LETTER V.**—*The term ÆONIAN [αἰωνίος] applied to the word SPIRIT, imports not that he is eternal.*

**LETTER VI.**—*Logos, the only begotten son of God, is the true æonian spirit [αἰωνιον πνευμα] and distinct as such from the father.*

**LETTER VII.**—*Farther remarks on Christ's æonian character, implying his personal distinction before insisted on.*

As touching æonian restitution wrought by Christ,

**LETTER VIII.**—*GOD wills EFFECTUALLY that all men shall be restored.*

**LETTER IX.**—*Of the explicit and implicit will of GOD.*

**LETTER X.**—*Christ in his character of a restorer [æonian αἰωνίος] considered at large.*

**LETTER XI.**—*The property of Christ as redeemer may be doom'd to æonian sufferings.*

**LETTER XII.**—*The doctrine of an universal reconcilment to GOD in Christ, excludes not that of the damnation of the wicked [εἰς τον αἰωνα] æonianly.*

**LETTER XIII.**—*The efficacy of Christ's sacrifice must extend to all his creatures.*

**LETTER XIV.**—*The extent of the promise (Rev. xxi. 4.) that death shall be no more.*

**LETTER XV.**—*In Christ the first fruits, the whole creation is deem'd holy before GOD.*

**LETTER XVI.**—*A passage in the epistle to the Hebrews (viz. ch. ii. 8, 9.) considered: and the fallen angels compared with fallen men.*

The scripture passages objected against the doctrine of universal restitution from

2 Cor. iv. 17.	} considered in LETTER {	XVII.
1 Tim. i. 17.		XVIII.
Matt. xxv. 46.		XIX.
Eph. iii. 10.		XX.
Heb. xiii. 20.		XXI.
Matt. xxvi. 4.		XXII.
Heb. ii. 16.		XXIII.

☞ The QUOTATIONS in the learned Languages, found in the notes, are all translated into English at the end of the book, as are the other quotations in the text.

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